PARALLEL STORIES TO RETURN BY: A SPIRITUAL SENSE OF CALLING TO RETURN TO INTEGRATED BEING AS PHYSICAL EDUCATOR

A Thesis

by

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ABSTRACT

This narrative inquiry aims to conceptualize ‘stories to return by’ through parallel stories of a US physical education teacher and myself who went “full circle from teacher training to joining the profession, to leaving it, and then rejoining it again”. While unfurling the stories of full circle, I intended not to restrict teachers’ ‘stories of leaving’ and ‘stories of returning’ to the domain of teacher attrition and retention. In addition, I tried to avoid merely describing a sum of stories of living in, leaving, and returning to teaching Physical Education. Rather, by attending holistically to the parallel stories, I sought to understand physical educators’ spiritual sense of calling and interpreted sense of place.

In order to address the research questions—“What does it mean to us to return to physical education?”, “Where is the place that we left and the place to which we are aiming?”, and “What inspired us to return to physical education?”, I lived, told, retold, and relived stories of the experiences that the US physical educator and I parallelly went through. By continuously attending to the three-dimensional narrative inquiry space and narrative resonances echoing between the parallel stories, a new concept of stories to return by was constructed. The parallel stories to return by, which rooted in the concept of ‘stories to live by’ and ‘stories to leave by’ in Clandinin-Connelly research line, revealed physical educators’ embodied spirituality and beliefs in the value of Physical Education and how we as physical educators have journeyed to integrate own spiritual identity and disciplinary identity.

Through this narrative inquiry journey, I expect to shed new light on the hidden truths which exist between the issue of teacher attrition and retention; a different perspective to interpret own disciplinary identity based on personal/professional knowledge landscapes; the importance of integration between one's spirituality and professionality in the educational context; and a new way of teacher education based on understanding pre-service physical education teachers' embodied spirituality as well as embodied knowledge.

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I would like to thank God first. He guided me to look at myself as a Christian, an educator, a researcher, and a former physical education teacher and to integrate my different selves into a whole through this thesis journey. I believe He purposefully planned to send me here, Texas A&M University, to find a way to live out my own life as a physical education teacher educator.

I cannot fully express how much I appreciate the generous scholarship of my advisor and committee chair, Dr. Cheryl Craig. She helped me realize how I could be an embodiment of knowledge and embodiment of spirituality. I cannot imagine how I could make this journey as an international student without her encouragement to be confident.

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The resources for composing field texts came from four Scopus-ranked journal articles (Craig, You & Oh, 2013, 2014, 2017; You & Craig, 2015). All other work conducted for the thesis was completed by myself independently.

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INTRODUCTION

I am an international student pursuing my second Master's degree in the field of education, specifically in the field of Curriculum and Instruction. Before starting this master's program at Texas A&M University, I taught physical education at a Korean Public middle school and worked for a nationally-funded School Physical Education Laboratory in a private university as a research assistant.

Let me open my thesis with my narrative beginnings (Clandinin & Connelly, 2000). I will present a set of contextual stories about, and reflections on, my experiences of coming to my study. They will be stepping stones to understanding how I entered the field, and how my research interests and questions have been shaped.

Entering, Leaving the Field of Physical Education

I grew up like a nomad. I had no stable place to live because my parents had to entrust my upbringing to relatives. In this nomadic life, I was a sort of eccentric girl who carried a basketball and a book everywhere and played or read alone. Raised in a family with humble resources, I had no dream other than the desire to earn money. I attended a vocational high school to secure a job right after graduation. I had long given up on the dream of attending college. From high school, I acquired skills and techniques related to graphic design, instead of learning the so-called core school subjects that were necessary for preparing me for the college entrance exam. While readying myself for a career in

graphic design, my heart and soul withered away due to the loss of a dream. My life, I felt, was in a period of endless drought.

Then one day, when I was a sophomore, something awakened in my soul. One of my classmates who loved sports told me he was going to apply for a physical education undergraduate program and suggested that I apply to that program with him. He said I could become a physical education teacher teaching secondary students if I earned a bachelor's degree from the program. I imagined myself teaching students physical education in a schoolyard, pouring my heart and talents into vulnerable teens, making their lives change through living alongside them. By just imagining myself teaching students, I became a human being not a money-making machine. Since that time, I have dreamt of becoming a physical education teacher who leads students to internalize life values so that they can pursue their own dreams, not simply chase money.

My dream came true. I was accepted to Chung-Ang University, one of the top-ranked private universities in South Korea. Chung-Ang University had a high-quality physical education program, the type of program I dreamed of entering. At Chung-Ang University, I successfully earned a bachelor's degree and obtained my teacher certification. I then became employed by a public middle school in an urban area. The journey to become a physical education teacher had been long and rough, despite me earlier describing it in a basic sentence devoid of judgment and emotions. As the journey had been particularly arduous, I experienced a sense of euphoria when I completed my teacher education program. I was filled with idealism and eager to teach students and to touch their lives for eternity (Barone, 2001).

At first, it seemed that my first year of my teaching life would be a smooth ride. I enjoyed teaching teens, communicating with them, and pouring my heart into the vulnerable teens' lives. This made me to feel that I was living a rewarding, complete life. But soon, I realized the road was bumpy. Working as a youngest female physical education teacher in a hierarchical, male-dominated department meant a heavy load of duties beyond what I expected. I was forced to take the department chair position for the simple reason that I was a youngest faculty member. Inevitably, increased autonomy and responsibilities as a physical education department chair meant I spent less time with my students. Ironically, being and becoming a physical education teacher robbed me of teaching and living alongside my students. When I dreamt that I would be a physical education teacher, what I wanted was to teach—to live for and with teens. However, I soon found myself working so that others could teach physical education, and to retain a pseudo-teacher position. After three years of employment, I left my students, school, teaching and physical education to study abroad in the U.S. It was what I had never expected would happen, given my desire to promote authentic education beyond different subject areas, beyond the school setting, and beyond the teacher position. I decided to abandon *being* a physical education teacher (teacher commonplace) teaching a subject matter, physical education (subject matter), students (learner) in a school context (milieu), for the sake of *doing* education.

Returning to Physical Education

In the fall of 2017, I began a new life at Texas A&M University as an international graduate student. The College of Education and Human Development at

Texas A&M university offers variety graduate programs through four academic departments: Educational Administration & Human Resource Development, Educational Psychology, Health & Kinesiology and Teaching, Learning & Culture. At the time when I was searching graduate programs I would apply for, Health & Kinesiology, among the four academic departments, ostensibly seemed to be the best fit for me since I had a bachelor's and master's degree in physical education, three years of physical education teaching experience and several years of research experiences in the field of Sport Pedagogy. In spite of the synergy and fit, I chose Teaching, Learning & Culture as where I would begin my second educational, academic life. I did so without any hesitation and with the intention of abandoning teaching/researching physical education for the sake of finding ways to live out the value of education in general and to educate future teachers to live out that value in particular. This was my first step of transitioning from the physical education arena to the general education world.

Since transitioning, I experienced a phenomenal moment in which I felt some mysterious force pull and drop me in physical education again. A liminal moment in my journey came when I joined a collaborative research project having to do with an American physical education teacher, Helen. It was fortuitous for me that I read several narratives about the U.S. physical education teacher, Helen (Craig, You & Oh, 2013, 2014, 2017; You & Craig, 2015). In my second semester of my master's program, my advisor, who specializes in teacher knowledge and narrative inquiry, gave me an opportunity to join a collaborative research project to serially interpret four research articles about Helen, the American middle school physical education teacher in question,

using the theoretical, practical, and experiential lens of my choice. At first, I was hesitant to engage in the research endeavor because the journey toward general education world had been my overall intention, I wanted to break ties with physical education and leave my identity as a physical educator behind me. However, I naturally came to be a member of the research project team as I was the only person having professional, academic experiences in physical education. So what did Helen, a middle school teacher in the western hemisphere have to offer me, HyeSeung Lee, an ex-PE teacher from the eastern hemisphere?

In the beginning of the research project, I was going through the different segments of Helen's narrative to search for something that stood out for me. It was scanning texts, rather than steeping myself in her story, to catch plausible ideas for a looking-good contribution to the scholarly work. However, the more I delved into Helen's story, the less I became interested in the language of the academic world. Rather, I came to see her story in my religious and spiritual perspective, unexpectedly connecting her story of experience (Connelly & Clandinin, 1990) to my story of experience. Helen's life-changing story weighed heavily on me. In particular, the story of how she came back to teaching after she resigned from her 14 years of physical education teaching particularly stuck with me. Helen attributed her return to her religious sense of calling (Joldersma, 2006) she perceived through an unexpected encounter with her former student. For Helen, answering the calling from God was to touch students' lives through physical education teaching.

Like Helen, and through the Helen Project, I also found myself placed in a well-planned moment through which God intended to intervene in my professional life. Though I tried to flee from the eastern hemisphere to the western hemisphere, from physical education to general education, I was facing physical education again via Helen and her storied experience (Clandinin & Connelly, 1994). I felt pulled by a mysterious magnetic force. From the divine intervention, I sensed God was calling me to do something with and for physical education. To answer that calling, I reset my course of personal and professional life to become a physical education teacher educator half-filled with professional experiences and knowledge in physical education and the half-filled with disciplinary knowledge in education. In short, I found myself returning to a story that I had already left by, with a new 'story to live by' (Connelly & Clandinin, 1999).

Encountering the Questions

On my way back to physical education, I encountered some soul-searching questions such as Who am I? Where am I? and Where am I going? I was sitting in the first day of a writing class provided by a professor of Department of Health Education and Kinesiology. The professor asked the students in her class to introduce themselves. The students shared their personal and professional experiences and their research interests. When it was my turn, I also briefly introduced myself, saying "I am a master's student pursuing a degree in Curriculum and Instruction within the Department of Teaching, Learning and Culture. Before starting my master's program here, I worked as a physical education teacher in Korea. Now I am focusing on Physical Education Teacher Education (PETE)." The professor's curiosity was piqued: "Do you know we

have Sport Pedagogy graduate programs in [Department of Health Education and] Kinesiology? What are you doing here?" I was utterly unable to find words to answer because, at that moment, I was confused by my personal professional identity (Connelly & Clandinin, 1999).

That night, I carefully reflected on the professor's questions. To figure out an answer, I thought about the structure of the academic departments in my college. From a structural standpoint in higher education, it seemed the professor considered physical education and PETE as Sport Pedagogy in terms of a subdiscipline of Kinesiology and as an academic area separate from the subdiscipline of Education (Curriculum and Instruction). It is no surprise for the professor to have such perspective. Rather, it is generally accepted as common sense by faculties of Kinesiology. However, what is common sense to one might not be to another (Facione & Facione, 2007).

This added to the confusion about where was I supposed to be, because to me, returning to physical education did not mean changing my major again to Physical Education or Sport Pedagogy. I felt I was positioned in a chaotic and unlabeled area where Physical Education, Sport Pedagogy, and Education overlapped. This raised a cardinally important question: "What does it mean to me to return to physical education?" The question seemed simple but answering the wonders and ponders it raised was complicated for me. I found myself experiencing disciplinary identity crisis in the ironic situation, where I tried to identify myself simultaneously with several disciplines, but I inevitably had to choose one discipline with which I would identify for the most part (Becher & Trowler, 2001). Because my personal professional identity was

located at the nexus of my experiences not only in the field of physical education and Sport Pedagogy but also in the field of general education, I needed to first develop a clear sense of disciplinary identity for myself.

As a first step in clarifying this ambiguity in my disciplinary identity, I revisited the moment when I decided to return to physical education. It was definitely when I read several narratives about Helen who returned to teaching physical education (Craig, You & Oh, 2013, 2014, 2017; You & Craig, 2015) that I also perceived a calling to go back to physical education. Put differently, what ignited a return story for myself—an ex-physical education teacher from the eastern hemisphere—was a return story of Helen—a middle school teacher in the western hemisphere. I expected, by reflecting Helen's return story to mine, I would be able to find a way to clarify my amorphous disciplinary identity. Our parallel stories (Craig, 1999) would shed lights on one another, thereby, reflect the light needed to illuminate one another's lived experiences, *stories to live by* (Connelly & Clandinin, 1999), *stories to leave by* (Clandinin et al., 2009), *personal and professional knowledge landscape*s (Clandinin & Connellly, 1995; Craig, 1995) and the complex relationships between them.

As I ponder the question of "What does it mean to us [Helen and myself] to return to physical education?" I must consider the following:

- Where is the place that we left and the place to which we are aiming?
- What inspired us to return to physical education?

Objectives and Potential Contributions

Clandinin and Connelly (2000) note that "to experience an experience is to do research into an experience" (p. 50). In this Master's thesis study, I aim to experience my own lived experiences of disciplinary identity construction and its potential implications for (physical education) teacher education, through pairing my stories with Helen's and unpacking our parallel stories (Craig, 1999). This journey of disciplinary identity construction is told as stories to return by, which includes what does it mean to return, where did we come from and where are we going, and why are we returning. Metaphorically, this journey is a kind of pilgrimage, through which I experience Helen's lived experiences and reflect on my own lived experiences that compelled me to return to physical education, and then I pair the two sets of stories for the purpose of reflective analysis. Specifically, I intend to study the parallel stories as lived by exploring their temporality, their sociality, and their place (Clandinin & Connelly, 2000; Clandinin & Rosiek, 2007; Connelly & Clandinin, 2006).

To frame my study, I use the concepts of stories to live by (Connelly & Clandinin, 1999) and stories to leave by (Clandinin et al., 2009) to address my overarching research question, "What does it mean to us to return to physical education?" I then weave in the idea of defining the academic identity of physical education, which underpins my first subsidiary question "Where is the place that we left and the place to which we are aiming?" This then brings me to the concept of a calling and my second subsidiary question: "What inspired us to return to physical education?"

Through this pilgrimage, I expect to shed new light on the hidden truths which exist between the issue of teacher attrition and retention; a different perspective to interpret own disciplinary identity based on personal/professional knowledge landscapes; the importance of integration between one's spirituality and professionality in the educational context; and a new way of teacher education based on understanding pre-service physical education teachers' embodied spirituality as well as embodied knowledge.

CHAPTER II

THE CONCEPTUAL FRAMEWORK

In this chapter, I explore the literature that underpins my research questions. In the first section, *Cultivating the Idea of Stories to Return by*, I present the conceptualizations, stories to live by and stories to leave by. I then connect the two concepts and elucidate how I situate Helen and myself in the development of the new conceptualization, *stories to return by*.

In the second section, *Navigating Physical Educators' Sense of Place*, I explore the literature that talks about how physical education is defined as a field of study and how individuals interpret disciplinary identity. Included in this section is research on disciplinary identity of physical education, the inter-disciplinary and cross-disciplinary nature of physical education, and cross-disciplinary identity of individuals.

In the section titled *Visiting the Concepts of Calling*, I examine research on the different concepts of calling in religious, general, and teaching contexts. This section is to the foundation of understanding the concept of a call to teach. This helps to connect the dots in ways that will help me respond to the question of what inspired us (Helen, me) to return to physical education.

Cultivating the Idea of Stories to Return by

To address the overarching research question, "What does it mean to us [Helen and myself] to return to physical education?", I needed to build a schema to address the different return stories of Helen and me. As our return stories are not just stories about

returning but stories of returners entering, working and living in, leaving, and reentering the field of physical education, I firstly had to research the idea of stories to live by (Connelly & Clandinin, 1999). After that, I had to connect the concept of stories to live by with the idea of stories to leave by *(*Clandinin et al., 2009). As the idea of stories to leave by revolves around teacher attrition issue, I have expanded the focal point to the discourse on teacher retention. Connecting the concepts of stories to live by and stories to leave by with teacher attrition and retention, I was able to conceptualize our return stories as *stories to return by*.

Conceptualizing Stories to Live by

The concept of stories to live by, which was conceptualized by Clandinin and Connelly (1999), is the narrative term to understand a teacher's personal sense of self (Craig, 2017) and a teacher's personal professional identity within dynamic teaching contexts (Beauchamp & Thomas, 2009; Connelly & Clandinin, 1999). It involves two terms: stories to live by and teacher identity, which are not totally synonymous. Rather, they are complementary because stories shape and are shaped by identity (Beauchamp & Thomas, 2009). It means that the narratives of teachers about themselves and their practice are a way to explore and reveal aspects of the self (Beauchamp & Thomas, 2009) as well teacher identity being implicated in and expressed through the narratives (Sfard & Prusak, 2005; Watson, 2006). In other words, teachers' stories to live by are "the stories that teachers live out in practice and tell of who they are, and are becoming, as teachers" (Clandinin et al., 2009, p. 142).

From a teacher's vantage point (Connelly & Clandinin, 1999), a teacher's stories to live by is entwined with knowledge and revolves around teaching context as well as teacher knowledge. In the Clandinin-Connelly research line, teacher knowledge stands in contrast to knowledge-for teaching approach, which endorses a view that there is one-size-fits-all and expected for every teacher to learn regardless of their cultural backgrounds and personal understandings (Craig et al, 2018). Instead of the traditional approach to teacher knowledge, Connelly and Clandinin (1985) take a narrative approach to teacher knowledge and conceptualized 'personal practical knowledge'. This conceptualization is rooted in Dewey's (1938) theory of experience, Johnson's (1989) idea of embodied knowledge, Bateson's (1989) and Heilbrun's (1988) notion of life writing. Building upon these ideas, teachers' personal practical knowledge is 'the embodied, narrative, relational knowledge teachers carry autobiographically' (Clandinin & Connelly, 1995, p.3) According to Clandinin and Connelly, personal practical knowledge is

> …imbued with all the experiences that make up a person's being. Its meaning is derived from, and understood in terms of a person's experiential history, both professional and personal' (Clandinin, 1985, p. 362).

> …is in the person's present mind and body, and in the person's future plans and actions...It is seen and found in...practice…(Connelly & Clandinin, 1988, p. 25).

> …is knowledge that reflects the individual's prior knowledge and acknowledges the contextual nature of the teacher's knowledge. It is a kind of knowledge, carved out of, and shaped by, situations; knowledge that is constructed and reconstructed as we live out our stories and retell and relive them through the process of reflection. (Clandinin, 1992, p. 125)

As previously described, the concept of personal practical knowledge is constructed at the nexus of a teacher's sense of self and his/her experiences within professional contexts. To situate teachers' personal practical knowledge in the contexts of teaching, Clandinin and Connelly (1995) developed the metaphoric concept of a professional knowledge landscape. Through the landscape metaphor, teacher context is located in space, place, and time. Based on the temporal, and social dimensions of the landscape metaphor, the professional knowledge landscape is 'composed of relationships among people, places, and things.…and is 'both a moral and intellectual landscape' (Clandinin & Connelly, 1995, p. 5).

The intellectual and moral landscapes are storied landscapes in which teachers work and live. Accordingly, professional knowledge landscapes are made up of both in- and out-of-classroom places. (Clandinin & Connelly, 1995; Craig, 1995; Schaefer, 2013). In-classroom places refer to places where teachers work and interact with students; out-of-classroom places are all the other places where teachers interact on the professional knowledge landscape (Clandinin & Connelly, 1995; Craig, 1995).

By tracing the conceptualization, stories to live by, I came to see that stories to live by are a teacher's identity-related narratives (Craig et al., 2018) and narrative-related identities shaped by and entangled with a teacher's personal practical knowledge, which is created in a professional knowledge landscape. Therefore, when we inquire into teachers' stories to live by using a narrative lens, we are able to understand how teachers have lived, are living, and will live while interacting with others in constantly changing contexts as teachers.

Connecting Stories to Leave by and Stories to Live by

The conception of stories to leave by (Clandinin et al., 2009) was derived from the concept of stories to live by (Connelly & Clandinin, 1999)— stories that shape teachers' personal practical knowledge and identity while they live and work in their professional knowledge landscapes— in the quest to understand the teacher attrition phenomenon. According to Clandinin et al. (2009), 'stories to leave by' are stories that teachers tell themselves about leaving teaching as they can no longer live out their 'stories to live by'. Then, the following questions arise: Do 'stories to live by' mean the past stories of teachers who left teaching and are telling about what they had lived and worked in schools? Do 'stories to leave by' include teachers' stories that brought them out of their pasts? Are these two stories conceptually opposed? Maybe 'stories to live by' are precursors of 'stories to leave by'? Throughout this section, I would like to illuminate the conceptual relationship between stories to live by and stories to leave by while interweaving the literature related to teacher attrition.

"The teaching pool keeps losing water because no one is paying attention to the leak" writes Merrow (1999, p. 38). Statistical findings indicate this leakage has been growing. In the U.S., the annual teacher attrition rate increased by 41% from 1987 to 2008 (Ingersoll & Merrill, 2012). With concern about the growing rate of teacher attrition and the lack of attention to this phenomenon, international researchers have investigated the phenomena of teacher attrition over the past few years (Craig, 2017). Although the phenomena of teacher attrition are complex, most studies have tried to explain generalizable factors that influence teachers leaving teaching in order to remedy

the leaks in the teaching pool. In such studies, researchers focused on individual factors such as age (Billingsley, 2004; Ingersoll, 2001; Macdonald, 1999), ethnicity (Ingersoll & Merrill, 2012) and gender (Borman & Dowling, 2008; Guarino et al., 2006) and on contextual factors such as lack of professional support (Algozzine et al., 2007), salary (Inman & Marlow, 2004), geographical location of schools (Elfers et al., 2009) and demographic of student papulation (Borman & Dowling, 2008; Elfers et al., 2009; Guarino et al., 2006). Finding from these studies suggest that teachers who are more likely to leave teaching are younger and older, white, and female. The school they left are usually characterized by high enrollments of poor, minority and low-achieving students.

The prior studies contributed to general patterns in teacher attrition and proposed simple and straightforward solutions to the problem. However, Schaefer et al. (2012) point out that the current problem focuses on decontextualized data to provide correct answers and quick fixes while erasing teachers' experiences and their lives. In an effort to find more contextualized ways to figure out why teachers leave teaching, researchers are turning their gaze to teacher intentions (Olsen & Anderson, 2007; Olsen, 2008; Smethem, 2007), teacher identity (Flores & Day, 2006; Beauchamp & Thomas, 2009), and individual teachers' experiences in leaving teaching (Buchanan, 2010; Rinke, 2007).

Clandinin and her colleagues in their studies (Clandinin et al., 2009; Clandinin et al., 2014a) delve deeper into the experiences of teachers who have left teaching to give a more nuanced understanding of the complexity in the teacher attrition issue rather than focus on trying to puzzle out why they have left. They draw attention to the larger

contexts of teachers' lives —two knowledge landscapes; *personal knowledge landscape* and *professional knowledge landscape* (Downey et al., 2014)— to shed lights on 'the roar which lies on the other side of silence' (Eliot, 1874, as cited in Clandinin et al, 2009).

As illustrated in the above section, Clandinin, in her early research line, focused mainly on teachers' professional knowledge landscapes to understand how teachers shape and live out their personal practical knowledge and identity— *stories to live by*— in dynamic school contexts. However, when she began to think about teacher attrition narratively with other scholars (Clandinin et al, 2009), she became attentive to 'the off the professional knowledge landscape places' (Clandinin et al., 2014), acknowledging that they have privileged the professional knowledge landscape in their prior research. Attending in detail to teachers' *stories to leave by,* stories that teachers tell themselves about leaving teaching, they developed the concept of a personal knowledge landscape from their attention to the off the professional knowledge landscape places. These are the words Downey et al. (2014) chose to illustrate the personal knowledge landscape:

> The personal knowledge landscape is the knowledge landscape we come to know first. It is within personal knowledge landscapes shaped by social, cultural, linguistic, familial, and institutional narratives that our first stories to live by come into being. It is within those early personal knowledge landscapes that we begin to live out our stories to live by and, in living out those stories to live by, our identities, are continuously in the making. Personal knowledge landscapes are also always in the making, always in process. As people become parents, choose partners, make and lose friends, lose and gain family members, move from place to place, experience illnesses, and financial swings, their personal knowledge landscapes shift and change, as do their stories to live by (Downey et al., 2014, p. 183).

Further to this, Downey et al. (2014) elucidated the relationship between personal knowledge landscapes and professional knowledge landscapes in order to understand how their participants' stories to live by became stories to leave by. Initially, they had imagined the two knowledge landscapes as parallel and separate worlds, thinking that when teachers step out of the professional knowledge landscape, they step into their personal knowledge landscape (Downey et al., 2014). In this view, we may naively think teachers who are leaving teaching are moving out of their professional knowledge landscape to step into to their personal knowledge landscape. But struck by this dichotomous way of thinking, we easily commit the fallacy that separates teachers' lives into lives as teachers and their personal lives, thereby seeing their knowledge and identity as shaped in isolation between professional and personal contexts.

Revisiting the narrative understanding of teachers' personal practical knowledge in Clandinin-Connelly research line, Downey et al. (2014) began to think the relationship between the two landscapes in different ways. They viewed "the professional knowledge landscape as situated in, and layered over, portions of the personal knowledge landscape" (p. 195). In other words, "a teacher enters the professional knowledge landscape while never leaving the personal knowledge landscape" (p.185). In fact, teachers come into the professional knowledge landscape carrying their embodied knowledge shaped by their personal knowledge landscapes and continuously reshaping their personal practical knowledge while living in both knowledge landscapes (Clandinin & Connelly, 1995; Downey et al., 2014). Put

differently, teachers live out their stories to live by, which are shaped in both knowledge landscapes, while living in and across these two knowledge landscapes simultaneously.

With this view of the overlapped relationship between the two knowledge landscapes, Downey et al. (2014) began to attend in detail to the experiences of teachers who have left teaching. They focused on the concept of narrative coherence (Carr, 1986) to understand why teachers leave teaching. Teachers leave teaching not because of calculable individual/contextual factors such as age, ethnicity, lack of professional support and salary (Schaefer et al., 2014) but when they find narrative incoherence between the two knowledge landscapes as they can no longer sustain their stories to live by (Downey et al., 2014). In line with this narrative in/coherence, teachers leave the professional knowledge landscape as a way to restore coherence in their stories to live by (Downey et al., 2014).

Looking back on my narrative beginnings, for instance, I had brought my stories to live by, that is living alongside vulnerable teens through teaching physical education, formed in my personal knowledge landscape when I entered my professional knowledge landscape. But I found myself being unable to sustain the stories to live by in the professional knowledge landscape as the school system pushed me to merely manage work as a physical education teacher. In other words, I experienced narrative incoherence between my professional and personal knowledge landscape. As a way to restore narrative coherence in my stories to live by, I decided to leave teaching physical education in school contexts and to sustain my stories to live by in other professional landscapes which would provide substance that would sustain my identity and learning

(Downey et al., 2014). That is how my stories to live by became my stories to leave by; the narrative incoherence between my stories to live by composed in my personal knowledge landscape and my experiences in the professional knowledge landscape ultimately contributed to my stories to live by ultimately becoming stories to leave by (Clandinin et al., 2009; Clandinin et al., 2014a; Schaefer, 2014).

Returning to the questions I set forth in the beginning of this section, what is the conceptual relationship between stories to live by and stories to leave by? Reconsidering Downey et al.'s (2014) reflection on the narrative in/coherence and view of the relationship between the personal and professional knowledge landscapes, I began to see stories to live by as an endless loop and stories to leave by as a transparent portion layered over stories to live by which are ready to be refreshed.

To illustrate (see Figure 1), it is not that a teacher's stories to live by is over even when the teacher leaves his/her professional knowledge landscape because a teacher's stories to live by is an endless and ongoing identity construction as long as living in one's personal knowledge landscape. A teacher's stories to live by is never ending but begins to pale into meaninglessness when losing narrative coherence. This pale portion of stories to live by recovers its narrative coherence and reinvigorated through the transparent layer— the story to leave by. The transparent layer adds light to lackluster stories to live by, transmitting the light without twisting the truths under the layer. If we see teachers' stories to leave by as an opaque layer over their stories to live by, stories to leave by may overshadow stories to live by disorienting what they had attempted to live out within their personal/professional knowledge landscapes. The reinvigorated stories

to live by may encounter the narrative incoherence again and be refreshed again through stories to leave by in the continuous loop. In sum, stories to leave by are stories that a teacher attempts to live out own personal practical knowledge and identity in a narratively coherent way (Downey et al., 2014) while reconstructing the personal knowledge landscape and the professional knowledge landscape.

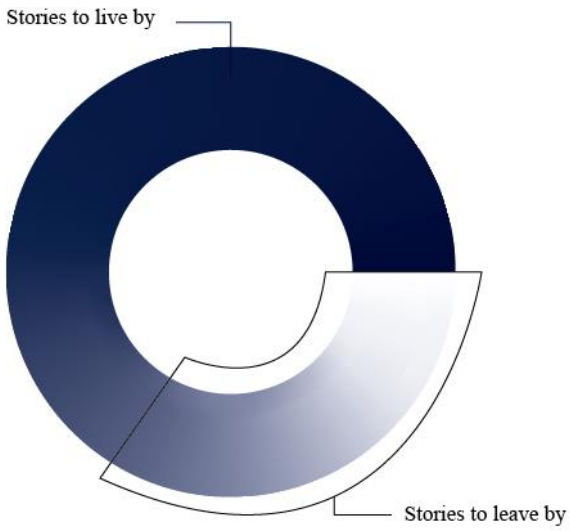

Figure 1. The Relationship between Stories to Live by and Stories to Leave by

Developing the Idea of Stories to Return By

The literature on teacher attrition has moved its focus of attention from *why* to *how*. Based on insights from research on why teachers leave schools, researchers have focused not merely on how to retain active teachers but on how to attract former teachers to rejoin the profession (Robinson et al., 1992; Ingersoll, 2007; Grissom & Reininger, 2012; Harfitt, 2015). Ingersoll (2007) claimed the importance of effort to attract teachers who left schools to return to the profession, addressing metaphorically that if there is "a

bucket rapidly losing water because of holes in the bottom, pouring more water into the bucket will not be the answer if the holes are not first patched" (p.6).

In line with this thinking, researchers began to direct attention to the stories of returning teachers. In an effort to patch the holes in the bottom of the bucket, Harfitt (2015) examined the reasons behind returning teachers' decisions to go back to teaching by weaving the narrative accounts of two returners. In this study, the author defines returning teachers as those who went "full circle from teacher training to joining the profession, to leaving it, and then rejoining it again" (p. 31). The narrative accounts of the teacher returners reveal that their return stories may themselves be the stories that they lived by throughout their entire career in their personal and professional knowledge landscapes. That is to say, by focusing on returners' stories, we can complete the 'circle from attrition to retention.' This, in turn, sheds light on how teacher returners (re)shape their personal practical knowledge and personal professional identity while entering, living in, leaving, returning to their professional knowledge landscapes layered over their personal knowledge landscapes.

In addition to former teachers who re-enter the profession, a few studies focus on teacher educators who go back to classroom teaching after teaching teachers in university-based teacher education settings (McDonough, 2017; Peercy, 2014; Spiteri, 2010). In such studies, the teacher educator returners are those who move from being "first-order practitioners—that is, school teachers—to being second-order practitioners" (Murray & Male, 2005, p. 126) and then return to being the 'first-order practitioners.' The teacher educator returners, on the way to or after returning to their first home,

schools, undergo challenges in holding a hybrid identity as a teacher and teacher educator (McDonough, 2017), experience gaps between ideals and practice in the classroom field with a teacher educator perspective (Peercy, 2014), and gain insights for better teacher education as well as a refreshed understanding of how complex it is to teach in schools (Spiteri, 2010).

These returners, including former teachers and teacher educators, constitute a part of the impersonal statistics of teacher retention. However, at times, they might be considered a portion of teacher attrition statistics depending on when the investigation was conducted. For example, according to the categories used by Ingersoll (2004), the teacher returners in Harfit's study might be differently classified as "stayers," "leavers" or "movers" as time passes during their journey of returning to school; they might be labelled as "stayers" while working at their first schools, labelled "leavers" taking up a job extraneous to teaching after quit teaching, then become "movers" who migrated from one school to another by rejoining the profession, and eventually become "stayers" again while living in the new professional knowledge landscapes. This means that the framework used in the studies investigating what constitutes teacher retention fail to holistically grasp the continuum of teachers' career stories.

Furthermore, the categories traditionally used to understand teacher attrition and retention status restrict teachers who left the first order setting but are currently engaged in other education work (e.g., teacher education, curriculum development, and graduate studies) to the category of "leavers." This, in turn, discounts the possibility that they are considered as a portion of teacher retention rates. Take the teacher educator returners in

the aforementioned studies (McDonough, 2017; Peercy, 2014; Spiteri, 2010) as an example. They might be misunderstood as turning away from education setting when they moved from school teaching to the second order setting by being labeled as "leavers." For example, if a physical education teacher stopped teaching in a secondary school and become a physical education teacher educator working in a university-based setting, he or she would still be considered 'water leaking from the hole in the bottom of a bucket.' However, this case is not a real loss from the potential pool of teachers. Rather, educators circulate between different types of setting within the comprehensive field of education in ways that statistics cannot give fine-grained accounts of.

To develop more inclusive frames, Olsen and Anderson (2007) focused on whether teachers are contributing to education rather than on the physical place where teachers are currently working. They asserted that some types of former teachers are "shifters" rather than "leavers" as long as they remain in the kind of education work within the same subject area they contributed to. From this view, the physical education teacher educators who were counted as "leavers" would be labeled as "shifters" even when moving back and forth across different education settings.

In the same vein, Freedman and Appleman (2009), focusing on teacher retention in high-poverty, urban schools, expanded the framework to understand the reality of teacher retention in urban education context. The authors argued that "stayers" need to be redefined as those who continue contributing to education work regardless of what types of a position they are taking. Furthermore, "shifters" should be considered "stayers" because they still "remain committed to improving educational opportunities

for urban youth, their initial reason for becoming teachers" (p. 326). According to this expanded framework, it makes sense to consider teacher educators, who might be classified as "leavers" or "shifters," in the category of "stayers," so long as they shift into other roles in the same subject area where they began. However, from another perspective, it seems to put too much weight on a subject area without considering the dynamic relationship between different subject areas and the complexity of the education field. Focusing on urban education, they regard teachers who shift from urban school to affluent school or general education work as being synonymous with "leavers".

It is undeniable that Olsen and Anderson (2007) and Freedman and Appleman (2009) developed more comprehensive frameworks for understanding teacher attrition and retention and expanded the realm of teachers' contribution, not restricting them to the role of practitioner. However, they capture merely a fragmentary moment of returning teachers' whole career stories ranging from entering, living out, leaving to returning to teaching and restrict their stories to the realm of subject areas.

Considering the continuum of returners' full circle stories, this opens up a way to see the returners as full-circle storytellers rather than defining them as stayers, movers, shifters, drifters, and leavers in constrained categories. Pausing at particular points on the circle, they as full-circle storytellers can share journeys of becoming teachers, living and working as teachers, leaving their teaching lives, and resuming their lives as educators.

However, if we see a returner's full circle story as limited in a certain time and place as shown in Figure 2, the full circle stories may merely be a sum of stories of living in, leaving, and returning to schools. To avoid this, it needs to pinpoint the nature

of endlessness and resilience in the relationship of stories to live by and stories to leave by and the transcendent nature of the metaphorical concept, knowledge landscape.

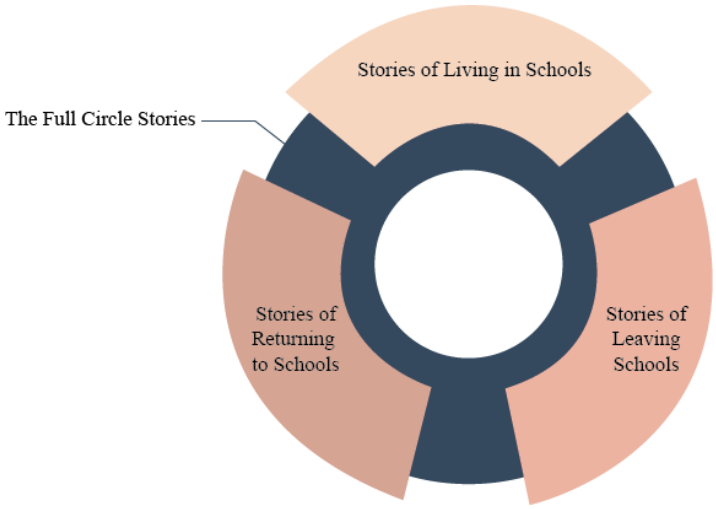

Figure 2. Limited and Separated Circle Stories

As described in the earlier section, 'stories to leave by' are a transparent portion layered over 'stories to live by' which itself are a continuous loop toward narrative coherence. Also, the metaphorical implication of knowledge landscape is “a sense of expansiveness and the possibility of being filled with diverse people, things, and events in different relationships” (Clandinin & Connelly, 1995, p.4). In other words, unlike the terms of ‘setting,’ ‘school’ or ‘subject area’ used in the taxonomic frameworks to understand career shifting teachers, the personal and professional knowledge landscapes do not imply the partitioning of something off. It transcends a particular place and time.

A Möbius strip is the ideal symbol for the full circle stories told by the returner-storytellers because it has no end and beginning, no inside or outside, no stop or start. Two fundamental characteristics the Möbius strip has are 1) when going forward along the center of the strip and make one circuit, it reaches the other side of where it started and 2) if going keep ahead and make the second circuit, it eventually returns to the initial point. Let me take a returner as an example to illustrate the more nuanced idea of the full circle stories, applying the Möbius strip's peculiarity (see Figure. 3).

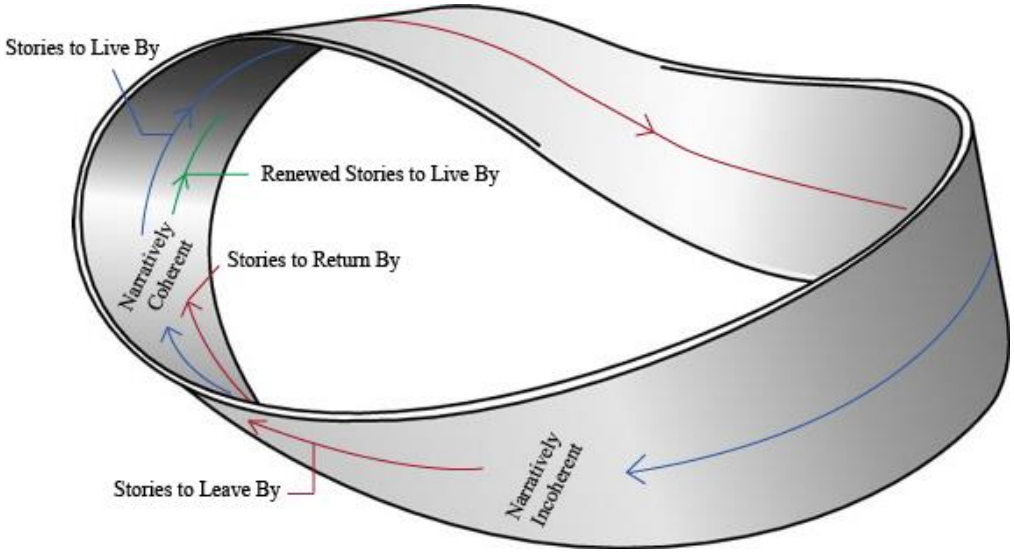

Figure 3. The Full Circle Stories in the Möbius Strip

A teacher working in a school would be in some point on the strip where has narrative coherence—stories to live by. The teacher going along narrative coherence between his/her personal and professional knowledge landscapes may encounter

narrative incoherence on the other side of the loop. The teacher decides to leave own professional knowledge landscape to find his/her narrative coherence again—stories to leave by. When newly attains narrative coherence, the teacher realizes that the journey which he/she has thought as a way to leave is the way back home—stories to return by. After recovering from narrative incoherence, the teacher may live out again his/her own stories to live by in a narratively coherent way.

In other words, the full circle stories told by the returner-storytellers are *stories to return by* which include their stories to live by, stories to leave by and their renewed stories to live by. Stories to return by in the Möbius strip would be understood as a journey for one's own narrative coherence, which mirrors at times teachers' stories to live by and stories to leave by as well as stories of living, leaving, and returning. In this sense, stories to return by are neither stories of physically returning to where teachers had been nor stories of resuming past-professional life regressions. Stories to return by, as full-circle stories told by returning teachers, may show how they evolve their own knowledge and own identities in a way that secures their narrative coherence while living in a complex but fluid knowledge landscapes. When a returning teacher completes the full circle and recovers narrative coherence, the full circle finally becomes renewed stories to live by.

Navigating Physical Educators' Sense of Place

So far, I have developed the concept of stories to return by, a foundational idea addressing the overarching research question "What does it mean to us [Helen and myself] to return to physical education?" Now, I would like to create a framework for

the first subsidiary research question “Where is the place that we left and the place to which we are aiming?”

This question pertains to one’s knowing of a certain study field's academic identity, and to constructing a sense of one’s place related to that field of study. In other words, such soul-searching questions can be answered only if we clearly know what physical education is—the disciplinary identity of physical education—and who I am as a physical educator—an interpreted disciplinary identity of a physical educator.

Throughout this part, I present ideas that establish a disciplinary identity for physical education that is previously discussed in the literature and then I move on to how individuals construct their own disciplinary identity to see oneself with respect to a physical education context. Using the landscape metaphor, I open up an alternative view through which individuals appreciate their own field of study based on one’s sense of disciplinary identity.

Disciplinary Identity of Physical Education: Defining Physical Education as a Field of Study

Discussions on the identity of physical education have been underway since Henry (1964), attempted to identify physical education within either the domain of academic discipline or a professional domain of education (Freeman, 2013; Lumplkin, 2005; Mechikoff & Estes, 2005; Ross, 2001). However, individuals, departments, and academic societies in the field of physical education have failed to clearly answer the question “Who are we?” (Henry, 1978; Newell, 1990b). This is because chaos has existed in defining physical education, structuring its clear body of knowledge, and

elucidating the nature of physical education as a discipline (Huelster, 1965; Newell, 1990b; Rarick, 1967).

Despite the peculiarity of the term physical education, which cannot be easily defined (Huelster, 1965), scholars have expended efforts to precisely define physical education. Filho (2000) attempted to describe physical education with respect to a school subject matter, profession, and academic discipline. The author declared that physical education refers to: "(a) a wide range of physical activities such as sports, gymnastics, dance, games and recreation taught to and practiced by school children and wider society, (b) a profession understood as the body of people trained and engaged in organizing, planning, teaching, researching and developing the activities mentioned above as an occupation, (c) an academic course in the institutions of higher education whose aims is to train people for the professional and academic activities described above, and (d) a body of knowledge, understood as an integrated system of concepts, theories and procedures originated from the academic attempts to describe and explain one or more aspects of physical education as presented in (a), (b) and (c)" (p.2).

Freeman (2013) classified the primary thrusts of physical education in higher education as *traditional professions, disciplines,* and *new professions,* according to the purpose of physical education as a field of study. Here, physical education was more narrowly focused within the higher education context, while Filho (2000) tried to understand it more broadly in terms of different domains ranging from educational, professional to academic. For Freeman, physical education is an academic discipline which has mainly three purposes; to train physical educators including teachers and

coaches primarily for work in the school setting; to educate university students focusing on research and the acquisition of knowledge for the further purpose of having professional degrees or jobs; and to prepare students for jobs in broader settings related to exercise, fitness, and sport.

Newell (1990b), similar to Freeman's view, identified physical education as a field of study in higher education. However, different from Freeman focusing on the educational purpose of physical education, Newell paid attention to the academic subject matter of physical education. The author, believing that the departmental labels reflect a chosen academic subject matter, analyzed different titles of university departments. The list of academic departmental labels was so extensive that it included over sixty different titles ranging from Physical Education to Kinesiology. It is this finding that the academic domains of physical education can be categorized as professionally oriented, exercise focused, sport focused, and broad physical activity focused. Put another way, this diverse set of academic domain titles indicates that "we have not harnessed and labeled this field of study [physical education] into a coherent academic package" (p. 232). This "chaos" which exists in the field of physical education parallels the debate that never finishes as to whether its focus is professional training (Lawson, 1979; O'Hanlon & Wandzilak, 1980) or disciplinary studies (Abernathy & Waltz, 1964; Henry, 1964, 1978).

Physical education, which has usually been recognized within the professional domain of education, shifted to a disciplinary orientation post-Henry (1964/1978). The efforts to *disciplinarize* physical education began with structuring physical education's

clear body of knowledge to justify physical education as a distinguished field of study. This disciplinarization revolved around elucidating the academic nature of physical education as a body of knowledge (Henry, 1964, 1978; Newell, 1990b; Renson, 1989).

In order for physical education to be justified as an academic discipline, it needs to prove that physical education possesses a body of knowledge or subject matter with a unified focus, as Cheffers and Eval (1978) stated. In attempting to justify an academic discipline of physical education, terms such as 'disciplinary,' 'multidisciplinary,' 'interdisciplinary,' and 'cross-disciplinary,' have been used to name the academic nature of physical education and what body of knowledge constitute of physical education (Henry, 1978; Filho, 2000; Renson, 1989).

In a disciplinary approach, physical education, in order to be justified as an academic discipline, should have "(a) a particular focus or object of study, (b) a specialized method of inquiry, and (c) a unique body of knowledge" (Renson, 1989, p. 244). The disciplinary approach, which means a mono-disciplinary approach, regards physical education as an autonomous branch of knowledge that is not explored by other disciplines and which does not borrow knowledge from other disciplines.

However, it is true that even though we live in an age of specialization, it is difficult for one branch of knowledge to exist without bordering other bodies of knowledge (Rarick, 1967). Accordingly, some scholars take a multidisciplinary perspective that refers to the study of one central theme or specific problem, for example health, from multiple knowledge domains (Willimczix, 1974; Zeigler, 1985). But Renson (1989) stated that, in the multidisciplinary perspective, there is no unifying

concept or integration, as it simply juxtaposes different bodies of knowledge borrowed from parent disciplines to solve a problem. Applying this notion, it seems the field of physical education is merely filled with a sum of knowledge from other disciplines.

Gill (2007) believed that although physical education "is clearly multi-disciplinary, drawing from multiple disciplinary areas" (p. 275), it must pursue an integrative academic discipline. Along the same line, scholars emphasize physical education is and must be an interdisciplinary or a cross-disciplinary going beyond the sum of isolated subdisciplines.

The term, interdisciplinarity, means to integrate two or more disciplines at a level of in-depth understanding (Lattuca, 2001). In particular, the interdisciplinary approach implies actual linkages among subdisciplines of physical education (Gill, 2007) —interdisciplinarity *across* subdisciplines (Ennis, 2010). Also, each subdiscipline of physical education results from thematic integration of mother disciplines and certain topic in physical education (Renson, 1989)— interdisciplinarity *within* a subdiscipline (Ennis, 2010). The aforementioned interdisciplinary scholars would consider physical education an interdisciplinary body of knowledge which consists of subdisciplines having inherent relationships with each other. They are also likely to see each subdiscipline under physical education as an integrative knowledge developed by the interaction between different disciplines.

Instead of focusing on interdisciplinarity, some scholars argued for a cross-disciplinary focus (Henry, 1978; Newell, 1990b; Renson, 1989). Henry (1978) stressed the cross-disciplinary nature of physical education in order to differentiate physical

education from the professional discipline. For Henry, interdisciplinary physical education refers to a mere application of other disciplines' theories thereby reflecting physical education as a technical and professional discipline. In Henry's view, an integrative but autonomous body of knowledge to explore human movement is achieved only through crossing disciplinary boundaries horizontally as well as in-depth vertically. Therefore, Henry argued physical education would secure the justification of the academic discipline only when it reaches to be cross-disciplinary.

Renson (1989) defended the cross-discipline of physical education as well, but, contrary to Henry's view, conceded that inevitably certain portions of the integrative knowledge are borrowed from other disciplines. Gill (2007), who emphasized the importance of integration, described "a collection of cross-disciplinary areas that simply live together does not constitute an integrated kinesiology discipline" (p. 275). In other words, although scholars have claimed that physical education is an integrative body of knowledge, they have neither arrived at a unified idea on how to achieve the integration nor made a clear distinction between the cross-disciplinary and the interdisciplinary approach (Rose, 1986).

In defining 'what is physical education', scholars have shifted their focus away from the professional (particularly related to school settings) and toward the academic; within this disciplinarization, the focus has shifted from mono-disciplinary, multi-disciplinary, inter-disciplinary to cross-disciplinary. Contradictory to this shift, cross-disciplinary approach originally had been seen as professional knowledge before it was labeled disciplinary knowledge (Leonard, 1912). That is to say, scholars have departed

from professional and arrived at disciplinary to elucidate the academic nature of physical education as a body of knowledge, but, ironically, that journey was returning to where they had left off.

Currently, it seems the disciplinary identity of physical education cannot be discussed without consideration for its professional and practical aspects even if scholars give more focus on its disciplinary aspect. After the late 1990s, some scholars have spotlighted a balanced focus between professional and disciplinary nature of physical education (Gill, 2007; Newell, 1990a; You, 2010b). In particular, You (2010b) has shed new lights on the discussion of physical education's identity, characterizing the structure of knowledge from two different positions. In her view, knowledge of physical education as a discipline is the product of thinking about human movement and its correlates, while knowledge of physical education as a school subject matter is the fruit of doing physical activities. In other words, disciplinary physical education places its focus on knowledge and academic conceptualization, while professional physical education is centered on knowing and educational practice. In the similar vein, Rink (2007) highlighted the value of disciplinary knowledge for the professional preparation of physical education teachers rather than basic knowledge and research in the disciplines. While You (2010b) considered the structure of knowledge of physical education as a school subject matter in general, Rink classified it with the content of physical education that K-12 students learn and pedagogical knowledge that teachers need to teach the content of physical education.

In summary, scholars have put much effort into establishing a disciplinary identity for physical education by addressing the nature of physical education as a body of knowledge. Such efforts began with the attempt to secure the academic legitimacy of physical education in higher education, which consequently alienated the focus of physical education from professional training, especially related to teacher preparation. Still, "….there is no agreement as to its focus. Nor does it have a clearly defined body of knowledge or scope of inquiry", as Rarick (1967, p. 51) stated. Nevertheless, it is undoubtful that 1) "physical education does…have a focus: namely, human movement and its correlates" (p. 51), 2) the field of physical education, generally, has *disciplinary, professional,* and *performance* thrusts concerned with human movement (Newell, 1990a), and 3) the professional thrust is related mainly to student education in school settings, teacher education, and specifically to pedagogy (Freeman, 2013; Locke, 1977; Rink, 2007; You, 2010b).

As foreshadowed, the attempts have been made to find terminologies to represent the field of study. During the period of disciplinarization, scholars developed an appropriate label to be used as replacements for Physical Education. Initially, Kinesiology was discussed by Henry (1978) as an alternative, as departments of kinesiology provided the cross-disciplinary approached curriculum. Expanding on Henry's point, Newell (1990a) asserted that Kinesiology is the best representative terminology as it reflects human movement or physical activity as well as the broad range of study field including disciplinary, professional, and performance. Rink (2007) focused more on the professional thrust and tried to differentiate *physical education* as a

term for pedagogical practice and *Physical Education* as an umbrella term for the field of study. According to Rink, the comprehensive term of *Physical Education* morphed into Kinesiology and the focused term of *physical education* as being synonymous with pedagogy is regarded as a subdiscipline of *Kinesiology*.

Related to the lower-case term of physical education, there have been attempts to make two separate domains by differentiating the theoretical research on all educational interventions in the realm of human movement from pedagogical practice within school settings. Some scholars who emphasized scholarly work on educational aspects of physical activity used the term *Sport Pedagogy* as the alternative term for physical education. It illustrates "the study of the processes of teaching and coaching, of the outcomes of such endeavors, and of the content of fitness, physical education, and sport-education programs" (Siedentop, 1990, p. 316). Significantly, Haag (1989) situated sport pedagogy at the intersection between sport science and the science of education. Silverman and Ennis (1996) centered student learning in physical education within school contexts and suggested the term Physical Education Pedagogy instead of Sport Pedagogy. They categorized the subareas of its research into curriculum, teaching, and teacher education.

In conclusion, although there have been numerous scholarly works defining physical education and developing a unified idea for establishing a disciplinary identity of physical education, it is impossible to arrive at a correct answer to such questions as "What is physical education?" or "Who are we as physical educators?" This might be because of the inter- or cross-disciplinary nature of physical education. Individuals

working in the inter-disciplinary or cross-disciplinary space often face a challenge in maintaining a disciplinary identity (Forin et al., 2012; Latucca, 2001). Instead of a generalized sentence to describe a disciplinary identity of physical education with which everyone in the field of physical education would agree, a tailor-made sentence based on one's way of thinking about the field would make better sense in answering the question of disciplinary identity. In the next section, how individuals in cross-disciplinary fields view themselves and their disciplines will be presented.

Individual Disciplinary Identity: Interpreted Sense of One's Place

Individuals engaged in a cross-disciplinary field tend to be confronted with a multitude of identity-related challenges and to experience difficulties in maintaining an academic identity for their home discipline (Forin et al., 2012; Lattuca, 2001). Such challenges result from the inevitable adaptation of oneself to multifaced situations and epistemologies amid disciplinary boundaries (Lattuca, 2001). A physical education teacher, who is now working as a physical education teacher educator with general curriculum theorists and educational technologists, may experience confusion about one's home identity as a physical education person and go through epistemological or ontological changes as a result of embracing inter- or cross-disciplinarity. In addition, as presented in the previous section, physical education is itself characterized by high interdisciplinarity or cross-disciplinarity, where there is no agreement in defining a disciplinary identity of the field. That is to say, it seems that individuals working within the field of physical education and across disciplinary boundaries more often struggle with a blurred sense of oneself.

Individuals working in-depth in a cross-disciplinary space adapt themselves to the cross-disciplinarity through maintaining, applying and revising a traditional disciplinary identity or adopting a dichotomous identity (Forin et al., 2012; Lattuca, 2001; Tracy & Trethewey, 2005). Lattuca (2001) argued that it is a matter of epistemology and ontology, not simply discipline, that determines "where we hang our intellectual hats" (P. 242). If individuals find consistency between their own epistemological stance and the related disciplines crossing boundaries, they would be able to maintain a traditional disciplinary identity. Some of them may apply their epistemological stance to the cross-disciplinary work. Others may have an amorphous identity of intersected boundaries, while maintaining their "home" identity. In this case, the individual's identity is continually morphing while the individual preservation of a traditional disciplinary identity. On the other hand, individuals revise their disciplinary, epistemological, and ontological commitments when facing epistemological inconsistency and come to question established disciplinary perspectives. This epistemological and ontological shift results in new ways of thinking about knowledge, about their professional identity, and about research and teaching commitments. In other words, the exposure to cross-disciplinary approaches causes individuals to find new ways of understanding, to interpret their home discipline identities, and to look more critically at their discipline, based on their association with other disciplines.

However, trying to identify oneself simultaneously with several disciplines can spark individuals' disciplinary identity crises (Becher & Trowler, 2001). Furthermore, those who have a revised disciplinary identity are concerned that their ideas might

alienate them from the disciplinary community (Lattuca, 2001). Hence, these individuals may comprise by adopting a dichotomous identity (Tracy & Trethewey, 2005). The dichotomous identity is defined as a "real self" and a "fake self", particularly in organizational contexts. In other words, an individual who has a "real self" might reveal one's "fake self" while engaged with a cross-disciplinary community.

On the other hand, individual disciplinary identity does not only result from individual attitudes and efforts, it is also affected by a disciplinary community's culture, specific paradigm, activity principles and ethos reflected in a system of values, goals, and issues (Austin, 1996; Becher & Trowler, 2001). An individual is not the only one responsible for their disciplinary identity shaping. In fact, the disciplinary community where the individual belongs also affects the process (Tracy & Trethewey, 2005). In other words, individual disciplinary identity is adaptable to the context at hand (Meisenbach, 2008). The adaptable aspects of disciplinary identity are particularly salient in cross-disciplinary contexts, where individuals must not only adopt different role titles but often must adopt entirely different epistemological stances depending on their current situation (Forin et al., 2012.) In addition, shaping an individual disciplinary identity has to do internally with the interaction with others within the disciplinary community (Li, 2009) and externally with handling confusion about the nature of cross-disciplinarity out-of-community members may have (Forin et al., 2012).

The process of forming an individual disciplinary identity raises "questions of how we know what we know and how knowledge is shaped and all that but it is not directly related to the subject matter" (Lattuca, 2001, p. 233). What develops an

individual's disciplinary identity is contextual relationships and an individual's reflection on them, rather than discipline and its subject matter. In other words, individual disciplinary identity, as a sense of one's place (Bourdieu, 1989), is not defining the disciplinary community to which individuals belongs or defining who I am within the disciplinary community, but interpreting them, based on an individual's epistemological perspective, moral and intellectual values, and interpersonal relationships. Accordingly, individual disciplinary identity can be understood as interpreted sense of one's place.

The landscape metaphor (Bowe et al. 1994) and a geographical and artistic perspective on it (Ehrlich, 1987; Porteous, 1990) would provide a nuanced sense that captures the concept of interpreted sense of one's place.

> Landscape, whether in the physical environment or in the form of a painting, does not exist without an observer. Although the land exists, the scape is a projection of human consciousness, an image received. Mentally or physically, we frame the view, and our appreciation depends upon our frame of mind (Bowe et al. 1994, p. 75).

In this sense, a disciplinary identity and a disciplinary community of physical education field is the land; a physical education teacher educator is the active observer; the scape implies the individual's epistemological perspective, socialized values, norms, expectations and behavioral modes which is acquired through experience and internalized in one's self (Bourdieu, 1989). The landscape, eventually, mirrors an interpreted sense of one's place. As the individual is "both *of* the landscape and *in* the landscape" (Bowe et al. 1994), it seems impossible to view it without consideration on one's physical, emotional, moral, and intellectual and spiritual existence.

Visiting the Concepts of Calling

In this section, I build a research frame to assist in understanding the different concepts of calling in order to connect dots for the second subsidiary research question: "What inspired us to return to physical education?" As Helen and I both claim Christianity as part of our identities, I consider the concept of calling as understood in the Christian tradition as well as a general religious perspective, a secular point of view and through a modern lens.

Concepts of Calling

Several pieces of literature (Bunderson & Thompson, 2009; Dik & Duffy, 2009, 2015; Elangovan et al, 2010; Wrzesniewski, 2012) have noted the lack of consistency in how calling is conceptualized. To investigate diverse perspectives on calling, Dik and Shimizu (2018) proposed a typological analysis approach. Duffy et al. (2018) noted that such strategies could identify whether there are discrete types of calling (e.g., sacred vs. secular, neoclassical vs. modern), or whether calling is multi-dimensional in nature. Although there has been disagreement on definitions, such conceptual differences have been framed as "a sign of the evolving and dynamic nature of research on callings" (Wrzesniewski, 2012, p. 46).

To unpack the concept of calling in the sacred realm, some scholars have considered a sense of calling as narrowly related to a religious vocation, noting that people were called by God to engage in particular religiously affiliated occupations (Steger et al., 2010). On the other hand, certain other scholars viewed the concept of calling more broadly, not restricting it to a sacred work. In this relatively broad sense,

the idea of calling refers to the belief that God "calls" people to use their talents in service of others through their work lives (Hardy, 1990). In short, a person is 'called' to work to perfection by God (Emmet, 1958). Hartnett and Kline (2005), writing from the Christian perspective, subdivided calling into *primary calling* and *secondary calling* categories. Primary calling refers to the notion that the highest calling as Christians is to be in communion with God. This idea of primary calling is built upon the basis for entry into the Christian faith which emphasizes a belief in God and a subsequent relationship with Him (cf. John 3:16). The secondary calling relating to one's vocation is thought of as the expression of the primary calling—that is, a place to demonstrate one's love for God. In this religious perspective on calling, the consistent distinguishing feature is that the source of the calling is a transcendent entity, which is spiritual and external, and that being called is related to a certain vocation or occupation.

The religious idea of calling has transitioned into a more secularized, humanistic, modernized, self-focused concept (Baumeister, 1991; Bunderson & Thompson, 2009; Hall & Chandler, 2005). Hall and Chandler (2005) framed a calling more fundamentally as "what a person sees as his purpose in life" (p. 160). In terms of more expansive and secularized notions, having a sense of calling refers to finding personal fulfillment in one's work and perceiving work as meaningful and purposeful (Baumeister, 1991). Praskova et al. (2015) took a similar approach, framing calling as a "mostly self-set, salient, higher order career goal, which generates meaning and purpose for the individual" (p. 93) and that can be pursued via goal-directed behavior. Such secular and modern views of calling emphasize, rather than an external summon for vocation, an

inner drive toward self-fulfillment, personal happiness and individuals' occupational choices (Bunderson &Thompson, 2009).

This shift from religious to secular was motivated mostly from psychologists' discussions of conflicts in counseling religious and nonreligious clients for their career development. On one hand, if calling inherently carries religious connotations consistent with its historical heritage, promoting calling among nonreligious individuals could cause a conflict in values between clients and the counseling approach. In this case, individuals might feel that a religious perspective is imposed on them by counselors. On the other hand, many psychologists feel that it is not appropriate to discuss religious topics in therapy (Bergin & Jensen, 1990) because it is possible that there is a bias against religious content that has popularized a modern, secular view on calling. If calling is experienced by individuals as a religious phenomenon or is only experienced by religious people, then this secular approach to calling could create a mismatch, leaving religious clients feeling underserved, and leading to missed opportunities to benefit their career development.

The "neoclassical" perspective of calling goes beyond the dichotomous understanding of calling between sacred and secular. This alternative perspective links to the concept's historic roots by emphasizing an external caller or destiny, a sense of duty, and prosocial motives (Bunderson & Thompson, 2009; Hardy, 1990). As an example of this approach, Dik and Duffy (2009) defined calling as "a transcendent summons, experienced as originating beyond the self, to approach a particular life role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that

holds other-oriented values and goals as primary sources of motivation" (p. 427). This approach to conceptualizing calling aligns more closely with the historic usage of the term (Hardy, 1990), while broadening its application to a wider population than explicitly religious classical definitions.

Considering the Concepts of "Call to Teach"

Viewing teaching as a calling is nothing new in the field of education as today's teachers still identify themselves with being called to teach (Farkas et al., 2000; Hartwick, 2007; Helm, 2006; Mayes, Mayes, & Sagmiller, 2003). van Manen (2016) suggested that being a pedagogue is a "calling" (p. 285), and as such, pedagogy is essentially conceived as a moral enterprise.

Considering John Dewey's notions of teaching as a "moral and spiritual calling" (Stack, 2007, p. 167), some would think this "spiritual calling" is not necessarily "religious" (Holloway, 2005, p. 145), while others would conceive calling as being associated with religious tradition (Swezey, 2009). However, they might all agree to use the term "vocation" rather than job, occupation, career, or profession (Buijs, 2013; Estola et al., 2003; Hansen, 1995). The term vocation emerges from its theological implications, but those who consider the concept of call to teach not as a certain religious heritage focus on the implications, such as moral commitment, altruistic service for others, an offered gift, not on the theological perspective (Buijs, 2013; Hansen, 1995). Vocation as an ethical orientation or dedication has been described as a way of life to which the person is committed (Bolin & Falk, 1987; Hansen, 1994). Van Manen (1991) considered the teacher's vocation as a response to a call by the children and

discusses the ability of teachers to learn to hear the children's call and to use pedagogical tact in their work.

The conceptual framework of profession is often cited to comparatively describe the vocational view (Buijs, 2013). The concept of profession views a role or activity in terms of expertise, governance, autonomy, and accountability; viewing the same role or activity through the conceptual lens of a vocation focuses on response to a call, service to others, and an assumed responsibility for both. The framework of a profession tends to include payment for an activity, whereas the framework of a vocation tends to ignore payment, although remuneration need not be attached to professional expertise nor overlooked for a vocation's work of service.

Hansen (1995) described a vocation as "a form of public service that yields enduring personal fulfillment to those who provide it" (p. xiii) and a sense of vocation as a kind of "magnetic pull toward a life of service" (p. 1). His idea of teaching as vocation is not based on exceptional, religious teachers but on ordinary practitioners who pour their moral commitment which is accomplished in teaching practice. In the similar vein, Estola et al. (2003) viewed a teacher's vocation as a moral voice and caring for students as an answer to the vocational call, arguing that "if vocation is an answer to the question of why a teacher wants to teach, caring seems to answer the question of how to teach with vocation" (p. 249). Palmer (1998) also regarded the vocational call as coming from "the voice of the teacher within, the voice that invites me to honor the nature of my true self" (p. 29). Those who see the concept of vocational call not in religious vein center on an inner call which helps teachers to cope with their increasingly complex educational

tasks and, when faced by difficulties, to have the courage to reconstruct their lives, ultimately to be resilient (Day & Gu, 2013; Huebner, 1987; Hansen, 1994).

Although the concept of vocational call has focused more on secular and modern perspectives on calling, it is undeniable that calling is associated with religious tradition (Swezey, 2009), and research (Joldersma, 2006; Gordon, 1993; Mayes et al., 2003; Whitbeck, 2000) indicates religious beliefs influence the sense of calling for many teachers and education students. Some scholars view the call to teach as being birthed by religious faith (Cowan et al., 2002; Joldersma, 2006; LeFevre, 1958; Young, 1999). For example, Joldersma (2006) describes the Christian call to teach as "a sacred obligation" and an "ethical responsibility to the student as other" (p. 69).

Christianity in particular has been closely tied with education and the teaching profession in the United States. According to Burke and Segall (2011), "the historical roots and ties of American education to Christianity are well documented" (p. 632). In the physical education context, teacher educators report that pre-service teachers who self-identify as Christians tend to integrate their Christian belief into curriculum, ideas about body images, and the educational values of physical education (Macdonald & Kirk, 1999). However, religious teachers who feel that they are being called to teach may experience challenges when they are unable to reconcile their religious and teaching identities (James, 2011). Such a tension may result from the pressure to answer the call to teach by choosing the teaching profession as one's vocation and devoting oneself to one's teaching practice. The literature on teacher attrition and retention reveals much

unhappiness; some of the guilt over leaving teaching is magnified for people of faith because they perceive themselves as being 'called to teach'.

Hartnett and Kline (2005) suggested ways to ease the pressure and to "prevent the fall from the call to teach" by linking the concept of a call to teach with the idea of a *secondary calling,* not a *primary calling*. Referring to the primary calling, Guinness (1998) posits, "neither work nor career can be fully satisfying without a deeper sense of calling" (p. 38). With respect to this sense of calling, Palmer (2000) sheds lights on the *sense of caller,* linking it back to personal selfhood. He explains:

> Vocation does not come from a voice 'out there' calling me to be something I'm not. It comes from a voice 'in here' calling me to be the person I was born to be, to fulfill the original selfhood given me at birth by God (p. 10).

In this sense, a person's secondary call is dependent on their gifts to be used to pursue the primary calling (Hartnett & Kline, 2005). Comparing the highest and primary calling to be in communion with God, our actual life situations are secondary. This secondary calling views one's potential jobs as *callings* rather than the *calling* (Guinness, 1998). It implies that over the course of a lifetime, one may have several secondary callings. In this regard, the call to *teach* does not mean calling *for* teaching but it does mean calling to pursue more satisfying primary values *through* teaching.

Hartnett and Kline (2005) argue that it is quite possible that making a difference is a side effect of having a strong primary calling effectively worked out in the context of a secondary calling. Noll and Wells (1988) echoes this, noting that it is through the daily tasks of the job that any difference is made— even the most mundane or menial of tasks is a spiritual enterprise. Thinking about secondary callings does not apply only to

people of faith. Those who are atheists or otherwise do not participate in organized religion can also live into a spiritual reality. Any perspective that involves looking at the bigger picture of one's life could be a form of taking care of the self. Honoring the self by utilizing innate or developed talent is another way to think of it (Hartnett & Kline, 2005). Parks Daloz et al. (1996) illuminate this notion and offer guidance, saying "finding a meaningful place in the scheme of things and having a sense of purpose in a large and independent world is manifest in a sense of vocation" (p. 229)

From the idea of a primary calling and secondary callings, teacher educators can find a way to teach teacher candidates and to help teachers who are disillusioned and depressed by a lack of teaching ability or by a decision to leave teaching. The way should be inspiring them to focus on exploring who they are instead of searching for what to do.

CHAPTER III

METHODOLOGY

Foundational Theory: Dewey's Notion of Experience

John Dewey, the educational philosopher, sees experience in a pragmatic view as "relational, temporal, and continuous" (Clandinin & Rosiek, 2007, p. 44). Since people always relate with one another within social contexts, experience is considered relational (Clandinin & Connelly, 2000). Moreover, experience is temporal as it always changes as it unravels through time (Clandinin & Connelly, 2000). Lastly, experience grows "out of other experiences, and experiences lead to further experiences" (Clandinin & Connelly, 2000, p. 2), and thereby, it is continuous.

Based on Dewey's notion of experience, which is an ontological idea, narrative inquirers conceive that a way to know reality is to study lived experience (an epistemological claim) (Caine, Estefan, & Clandinin, 2013; Clandinin, 2013; Clandinin & Connelly, 2000; Clandinin & Murphy, 2009). Therefore, for those who pursue narrative inquiry, lived experience is considered a fundamental "source of important knowledge and understanding" (Clandinin, 2013, p. 17). In addition, narrative inquirers see themselves as lived embodiments of their experience (Johnson 1987; Clandinin & Connelly 2000), since they know that experience is "always…dual…always the inquirer experiencing the experience and also being a part of the experience itself" (Clandinin & Connelly, 2000, p. 81).

As such, they perceive that lived experience is a phenomenon worth to be studied a fundamental locus of inquiry (Connelly & Clandinin, 2006; Clandinin & Rosiek, 2007). Moreover, Clandinin and Rosiek (2007) specified in their study for narrative inquirers, that "the regulative ideal for inquiry is to generate a new relation between a human being and [their] environment" (p. 39) by pursuing "to examine experience with an eye to identifying new possibilities within that experience" (p. 55). By the same token, they perceive lived experience as "the ultimate validation for knowledge" (Clandinin & Rosiek, 2007, p. 50).

Based on these epistemological and ontological assumptions (Clandinin & Murphy, 2009), narrative inquirers refer to inquiry as a concurrent and a relational methodology to study experience (Caine, Estefan, & Clandinin, 2013; Clandinin, 2013, Clandinin & Connelly, 2000; Rosiek, 2013). Accordingly, for them, opportunities for future "relational living together" (Clandinin, 2013) is opened up—that is, to "[seek] ways of enriching and transforming experience for themselves and for others" (Clandinin & Rosiek, 2007, p. 42) through composing and sharing storied experiences (Clandinin & Connelly, 2000). In this way, they seek possibilities for growth and change (Clandinin 2013; Clandinin & Caine, 2012). In short, what narrative inquirers do is to think narratively (Clandinin, 2013) while living, reliving, telling, and retelling (Clandinin & Connelly 2000; Clandinin & Caine 2012).

Narrative Inquiry Framework

Clandinin and Connelly (2000) provided the conceptual framework for my study of experience by helping me to address my research puzzle in a metaphorical three-dimensional narrative inquiry space. According to Clandinin and Connelly (2000), "Narrative inquiry carries more of a sense of a search, a 'research,' a searching again. Narrative inquiry carries more of a sense of continual reformulation of an inquiry" (p. 124). Accordingly, they conceptualized narrative inquiry as a *research puzzle,* a way of experiencing the wholeness and continuity of one's experience (Clandinin & Connelly, 2000). Like a person putting together pieces of a puzzle, narrative inquirers need to search and re-search for pieces of the experience puzzle and to continue puzzling until the puzzle becomes as a whole (Clandinin & Connelly, 2000). The pieces of an experience puzzle are *"personal and social* (interaction); *past, present,* and *future* (continuity); combined with the notion of *place* (situation)" (Clandinin & Connelly, 2000, p. 50). The terms *personal* and *social* refer to the *sociality* dimension of experience (Clandinin & Connelly, 2000; Clandinin & Rosiek, 2007). As Clandinin and Rosiek (2007) observed, "People are always in interaction with their situations in any experience" (p. 69). Thus, people experience their personal *inward* reflection in any experience (e.g., feelings, emotional reactions, and thoughts) (Clandinin & Connelly, 2000). People also experience *outward* interactions with their societal environments in any experience (e.g., the influences of culture and traditions on one's assumptions) (Clandinin & Connelly, 2000). Thus, Clandinin and Murphy (2009) described a narrative inquirer as one who "asks questions, collects field notes, derives interpretations, and

writes research texts addressing both personal and social issues" (p. 50). The *past*, *present*, and *future* dimensions of narrative inquiry refer to the *temporality* dimension of experience (Clandinin & Connelly, 2000; Clandinin & Rosiek, 2007). Clandinin and Rosiek (2007) noted that, "Every experience both takes up something from the present moment and carries it into future experience" (p. 69). This continuous nature of experience prompts narrative inquirers to look not only to the present experience, but also to its past by looking *backward*, and to its future by thinking *forward* (Clandinin & Connelly, 2000). *Place* refers to the third dimension of experience (Clandinin & Connelly, 2000). According to Clandinin and Rosiek (2007), every experience takes place in specific, concrete, physical, and topological boundaries of place. As such, situating a narrative inquirer's self in a place where experience takes place enables the inquirer to move in four directions (i.e., backward, forward, outward, and inward) from that particular place (Clandinin & Connelly, 2000). Such aspects (i.e., temporality, sociality, and place) will play a key role in my "attending" to Helen and my lived experiences of disciplinary identity (Clandinin & Connelly, 2000, P. 185).

Parallel Stories as a Narrative Inquiry Approach

Parallel Stories

In this study, I use the 'parallel stories' methodology (Craig, 1999) which is a way to contextualize teachers' personal practical knowledge situates teachers' personal narratives in institutional narratives. According to Craig (1999), parallel stories is a methodology to "unravel two dimensions of an experiential tapestry: one, personal in nature, the other, a public construction" (p. 401). This narrative inquiry approach focuses

simultaneously on “the narrative of a school as an institution” and on “the stories of a teacher’s experiences within that institution” (p. 401).

The two types of stories are narratively interwoven by the researcher for theoretical and conceptual purposes through the organic process of parallel stories including chronicling stories of schools and teacher stories, crafting institutional and personal narratives from the chronicles, and paralleling the personal narratives with the institutional narratives (Craig, 1999). The empirical benefits the parallel stories methodology provides are: “insights relating specifically to stories of school, insights relating specifically to teacher stories, and insights relating to the relationship between the two types of meaning recovery” (Craig, 1999, p. 407).

Applying the parallel stories methodology, my study will focus not only on my storied experiences but on Helen’s personal narratives and give attention not only to the institutional narratives which revolved around myself and Helen but to the relationship between all the different types of narratives. The personal and institutional narratives grounded on myself and Helen will be paralleled with each other. Accordingly, it will reveal “past residue of human experience on teachers’ professional landscapes” and show “how such residue pervades school contexts and manifests itself in an individual teaching life” (Craig, 1999, p. 408).

Conle’s Notion of Narrative Resonance

The parallel stories of Helen and myself reflect the concept of narrative resonance (Conle, 1996, 2000). Resonance, as conceptualized by Conle, is a process through which the telling and retelling of stories elicits other stories, creates connections,

and promotes meaning-making. It implies that the ostensibly different stories of Helen and myself are narratively connected through juxtaposing and paralleling my stories with Helen's stories and by unpacking the parallel stories, thereby, meanings are made.

CHAPTER IV

METHODS

> This is more the process we engage in—a kind of back and forth writing, receiving response, revising, setting it aside, writing another chapter or section following a similar process, then holding it up against the other chapter, until finally there is a sense of a whole, a piece that feels like it could stand, at least for this moment, alone. (Clandinin & Connelly, 2000, p. 167)

Narrative inquiry methods involve composing field texts, moving from field texts to research text, and composing a research text (Clandinin & Connelly, 2000). According to Clandinin and Connelly (2000), field texts are data sources and parts of a research puzzle, which are composed of subjective representations of the inquirer's experiences. Research text refers to the final written report of the inquiry, representing the sense of wholeness of experiences in the final phase of the inquiry. Additionally, as I used the parallel stories methodology, each process from composing field texts to composing a research text was paired with the process for paralleling.

Composing Field Texts: Chronicling Each of the Stories

In order to compose my research text, I begin by composing field texts about my own stories and Helen's stories. The resources for composing field text about Helen come from four research articles in which Helen's experiences are unfolded: Craig, You and Oh (2013, 2014, 2017) and You and Craig (2015). I have chosen these four Scopus-ranked journal articles as the sources of field texts for my study. In these articles, Helen's narratives are told and retold by the researchers, which means the resources for

the field texts are not 'raw' narratives but assembled, analyzed, reflected, and interpreted already. However, I focused more on Helen's voice that is presented as direct quotations. After collecting Helen's narratives that reflect her *stories to live by* and *stories to leave by,* I arranged the narratives in chronological order.

The sources about myself that form the other part of our parallel stories include my:

- annals and chronicles
- autobiographical stories
- field notes in memory boxes; and
- daily journals (Clandinin & Connelly, 2000)

Collected texts from the resources listed above were arranged in chronological order. *Annals* are a "list of dates of memories, events, stories, and the like," and chronicles are the "sequence of events in and around a particular topic or narrative thread of interest" (Clandinin & Connelly, 2000, p. 112). *Autobiographical stories* are stories of "a very small slice of time and of a very particular event" (Clandinin & Connelly, 2000, p, 101). The opening story in my narrative beginnings (i.e., the story about how I entered, left and returned to physical education) is an example of an autobiographical story. *Memory boxes* are "collections of items that trigger memories of important times, people, and events" (Clandinin & Connelly, 2000, p. 114). My memory boxes include my previously published research articles; undergraduate and graduate course assignments that contributed to my construction of my disciplinary identity; conversations with faculty members; photographs and video clips that I gathered during my teaching years. From

these memory box items, I composed field notes, which includ my own reflections and introspections related to the memory box (Clandinin & Connelly, 2000). Since my second semester of my Master's program at Texas A&M University, I have been writing *daily journal entries* as field texts. My journals contain descriptions of day-to-day life experiences (Clandinin & Connelly, 2000). Because my other field texts (i.e., annals and chronicles, autobiographical stories, and field notes) rely on my recollection and reflection, routinely interspersing daily journals provide insights into "where I really am" in my journey (Sarton, 1982, p. 25).

Moving from Field Texts to a Research Text: Juxtaposing the Chronicles

To begin composing research text based on the field texts, I narratively coded the field texts (Clandinin & Connelly, 2000). In order to narratively code my field texts, I adapted the "visualized three-dimensional narrative inquiry space" that Lee (2014, p. 34) crafted for his narrative inquiry dissertation. The visualized research puzzle building upon Helen and my narrative accounts is presented in Figure 4. The long horizontal black line represents the time frame of Helen's and my experiences. The short horizontal brown colored lines with the certain starting and ending points indicate particular periods of Helen and my teaching experiences. I marked specific dates for critical incidents with purple color. The blue squares refer to places where the events took place. The green squares indicate countries where contained the places. The events highlighted yellow present outward interactions with other people, while the orange colored squares are our outward interactions with broader societal environments including knowledge

landscapes and policies. Between the two horizontal black lines, there are red boxes which show connected—that is, parallel—stories between Helen and me.

Next, I juxtaposed these narratively coded field texts. Each chronicle is located within a different timeline, but it can be connected within a resonant timeline via visual juxtaposition. Through juxtaposing the chronicles, composed fields texts were situated within my research puzzle.

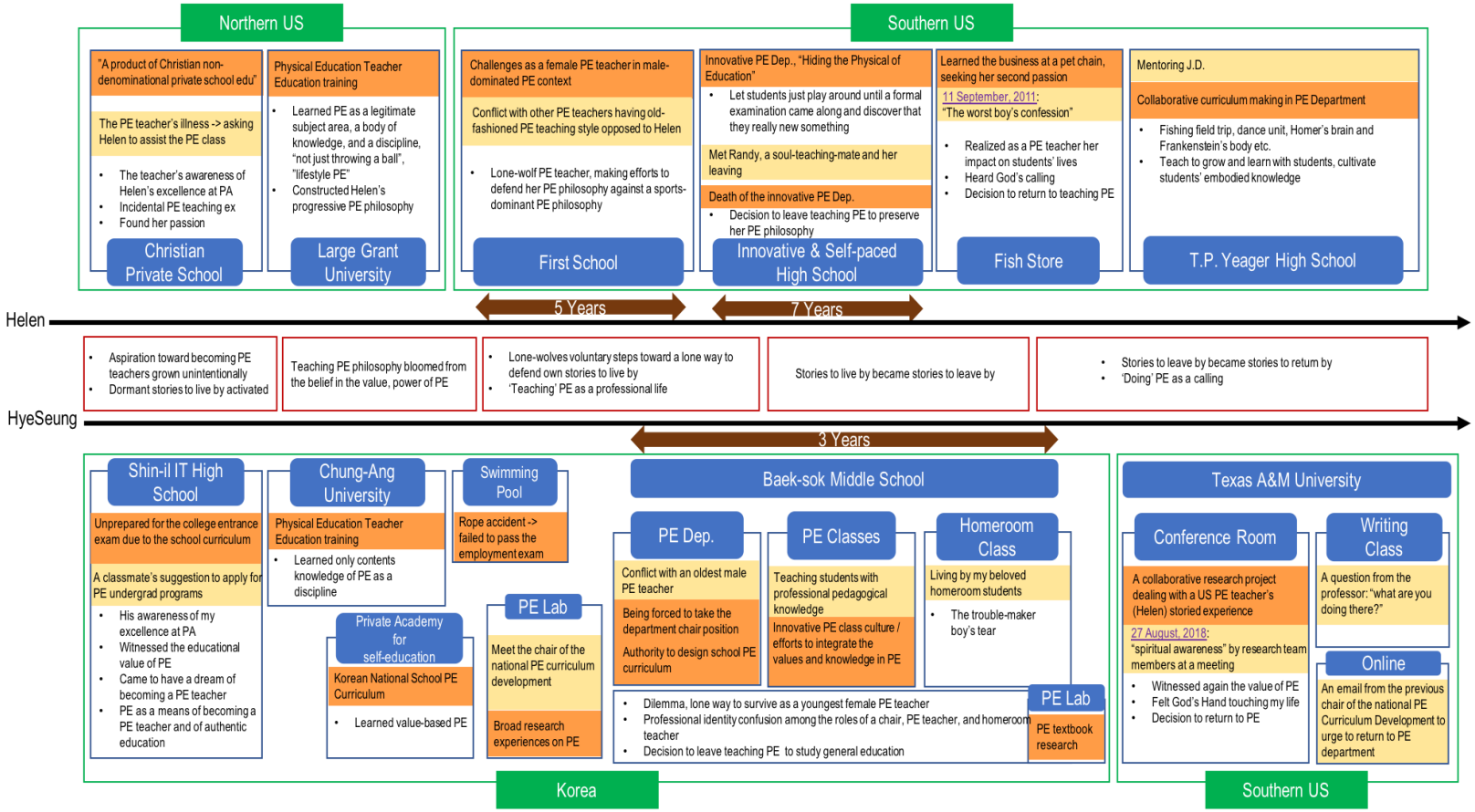

Figure 4. "Visualized" Three-dimensional Narrative Inquiry Space—adapted from Lee (2014, p. 34)

Composing a Research Text: Paralleling Juxtaposed Chronicles

I present my analytic insights of my research journey—my pilgrimage away and back to physical education—as stories and reflections in the final research text, in the letter format of narratives. The representational style of letter narrative was inspired by Ciuffetelli Parker (2011), who incorporated the idea of transactional inquiry (Zeek, Foote, & Walker, 2001) and relational knowing (Hollingsworth, Dybdahl, & Minarik, 1993) into *related literacy narrative*. In the related literacy narrative, the written letters between individuals are transactional and relational based on individuals' organic experiences. The letters are purposely presented in chronological order; hence, the three-dimensional commonplaces of temporality, place, and sociality in narrative inquiry (Connelly & Clandinin, 2006) are viewed as organically lived and experienced through the related literacy narratives.

Based on the juxtaposed chronicles of Helen and me, I created (virtually) transactional letters. The transactional letters between Helen and me are stories that will build on *description*, *interpretation*, and *explanation* (Markula & Denison, 2005). I continued to attend to the three-dimensional narrative inquiry space while composing subsequent reflections on the presented stories. Although the letters are not transactional in real-time, my approach will be a new way to find narrative resonances echoing between Helen's and my parallel stories that go beyond time and place.

Ethical Considerations

The institutional ethics review board at the Texas A&M University confirmed that there was no need for ethics approval of this thesis study because there was no

intention to have human participants, apart from information about my own experiences and the people integral to those experiences.

I have tried to be wakeful and attentive to the relational responsibilities for the stories of the people in my own lived and told stories (Clandinin, 2013; Clandinin & Connelly, 2000). I also used pseudonyms for all the names, changed the descriptions of people in my stories, and fictionalized some parts of my stories in order to protect the privacy of others who appeared in this thesis manuscript (Clandinin, 2006; Clandinin & Connelly, 1994, 2000; Clandinin, Murphy, Huber, & Murray Orr, 2010; Markula & Denison, 2005).

Since I expect that my inquiry journey could be emotionally painful, I found find ways of protecting myself from hidden risks of undertaking this inquiry journey by (a) obtaining private supports, (b) taking courses, and (c) establishing a support system (Dickson-Swift, James, Kippen, & Liamputtong, 2008).

CHAPTER V

FULL-CIRCLE PARALLEL STORIES

Parallel Stories of Entering the World of Physical Education Teaching

> *… athletes are for those who are talented and very competitive and PE is not the place for that. PE is the place where even the nerd [bookworm] can have fun. Growth is the bottom line* (Craig, You & Oh, 2017, p.8).

> *I cannot help saying it is a revolution to have transitioned the philosophical frame of physical education curriculum from sport skill-centered to physical activity value-centered. That's what I have envisioned. Teaching and learning not how to do physical activities well but how to live out human values…* (in my notes for teacher preparation study).

Helen's Narrative Threads in First-Person Form, Part 1

My name is Helen. I was born on the northern US and I now am teaching physical education at a secondary school in a southern state. So far, I have experienced a kind of "full circle from teacher training to joining the profession, to leaving it, and then rejoining it again" (Harfitt, 2015, p. 31). I would say I am a "product of a Christian non-denominational private school education" as well as a fruit of a northern US education. When I was in my fourth grade, I fell in love with teaching PE. At that time, my PE teacher, due to illness, needed someone to assist the class. I was chosen by the PE teacher as a teaching assistant as the teacher knew my excellence at physical activities. The teacher let me be deeply engaged in teaching physical education class. Planning and leading PE classes, I felt like I was "hooked" in physical education teaching. Though teaching PE, initially, was imposed on me by the external momentum, it has been my passion since that time. In the pursuit of the passion for teaching PE, I began my ideal

story to live by as a future physical education teacher candidate in a “large grant university”. I was lucky because that university was known for a quality PE teacher education program. In my undergraduate years, I learned that Physical Education was a “legitimate subject area” that should pursue not just athletic development but the health and well-being of all students. PE is not for those excelled at particular sports but the place where even the bookworm can have fun. But, please don’t be misled. I don’t mean PE is just playing. I firmly believe Physical Education is “not just throwing balls around”. I further accumulated the pedagogical knowledge in PE through which I could have “a progressive view of PE education” at the teacher education institution. We know there has been a strong tendency that focuses on what I call “caveman PE”, traditional competitive sports activities, which deflects attempts to realize educational potential of PE (Penny & Chandler, 2000). But, based on the progressive view, we, as PE teachers, need to teach a body of knowledge of physical education as a “discipline” (Cheffers & Eval, 1978; Henry, 1964, 1978; Newell, 1999b; Renson, 1989; You, 2010b) and to adopt an approach to teaching PE that motivates all students to engage actively in physical activities based on the concept of integrated ‘mind-body’ (You, 2010a, 2011).

Letters from HyeSeung to Helen, Part 1

Dear Helen,

I am writing this letter to you as I try to walk in on the godly paths you have walked on. Since I know of you through your written stories of living as a physical education teacher, leaving and returning to teaching physical education, I have been tracking your pathway as if I have been going on a pilgrimage. Whenever I step on the

imprints of the footsteps your lived experience left, I find parallels between you and me--us. Your story of how you became interested in teaching physical education brought back my school-year memories to me.

I was attending a vocational high school which had very different ambience from the Christian school you had attended. After a PE class, one of my friends accosted me sitting on a bench in the schoolyard, bringing a new hope that he wanted to share with me. A thin boy with curly black hair, roguish brown eyes, and a mouth twisted into a confident smile, he said, “Hey, I am going to prepare for the college entrance exam to apply for physical education undergraduate programs! Why don’t you do it with me. Let’s go to college together.” To me, it sounded preposterous since, in the vocational high school we were attending, it was rare to that core school subjects essential for the college entrance exam were taught. “Don’t you know how difficult for someone like us to pass through the examination? What can we do even if we would barely get accepted by a physical education program? Get real boy,” I replied pessimistically. He continued to persuade me by throwing up hope and possibility, adding “They consider not only the written test score but a physical performance test to select new students. You are the perfect candidate because I know you have talented ability in physical activities and sports. Do you know what is more exciting? As soon as graduating from the physical education undergraduate program, you can automatically obtain a physical education teacher certificate! I mean you can be called T!E!A!C!H!E!R! I believe you have the kind of personality to become a good physical education teacher.” In that moment, I felt something in my soul awaken. It seemed I finally found a true dream of my life. I was

sitting stunned for a while, thinking 'Is it real that I can become a teacher?" I had never thought of having such a revered profession regarded like a "king and father" (Shin & Koh, 2005) in Korean society. I slowly looked around my other friends romping in the schoolyard. I witnessed their eyes, which had been usually filled with complaints and hatred against the harsh reality, turned into those of innocent children right after the PE class. Helen, you would not know how desperate the "off the landscape of schooling" (Pushor & Murphy, 2004) of my high school and my friends was. In Korea, especially back then, attending vocational high school meant having no knowledge, no money, no dreams and not well-educated parents. We were accustomed to being treated as losers by those who were involved in the so-called "good schools" (Ball, 1997). But the situation was totally different when we were in the sports field and PE classes. This shift in perspective demonstrates the impact of physical education on lives of vulnerable teens (Lawson, 1998). Since then, becoming a physical education teacher has been the utmost goal of my life. I have dreamed of changing students' lives by educating *through* physical education not just teaching *for* the 'physical'. I have prayed every day, "God, please allow me to get into one of the top-ranked university where provides a high-quality secondary physical education teacher education program. If you would do so, I swear I will live for vulnerable teenagers whom you love and have compassion on."

Helen, were you filled with excitement when you were accepted by your "large grant university" as I was entering mine? After a two-year struggle, my prayer that had seemed impossible to be realized was being answered. Filled with hope, I took the first step toward accomplishing my dream, becoming a good PE teacher. The faculty

members who had high reputations for their academic achievement taught disciplinary knowledge of subdisciplines of physical education, such as Sport Psychology, Exercise Physiology, and Sport Sociology. But, soon, I became disappointed by their mind-set of letting new PE teachers be born with having only segmented knowledge of the different subdisciplines of Physical Education. To me, they were just theorists who were passionless about teacher education, indifferent to school physical education and lacking in experience in secondary school teaching. However, ironically, they kindled in me the desire to engage in "self-education" (Schwab, 1971a, 1971b; Gadamer, 2001).

I began to study the national PE curriculum on my own in order to be well prepared as a novice PE teacher. The more I studied, the more I became convicted about the educational values of teaching PE. I learned that the Physical Education National Curriculum in Korea places its focus on the humanistic values of physical activities not just on skills for traditional sports. The Korean National Curriculum for Physical Education was built upon five key values: value of health, value of challenge, value of competition, value of expressions, and value of leisure (MoE, 2007; You, 2007). The underlying belief of the value-centered curriculum is that students can internalize those life values lives through purposeful engagement in various physical activities. Through studying the governmental document, I found an educational pathway I could follow that was dedicated to students' lives.

Reflection: Incidentally Delivered Dream and Progressive Philosophy of Physical Education Teaching

Reflecting upon our first parallel story, I discovered that Helen's and my "innate and natural athletic talent" (Gray & Plucker, 2010) which may have been the motivation to becoming a PE teacher was discovered by others. This unexpected, involuntary discovery caused our passion and longing for teaching PE to emerge from the unconscious to the surface. Another way to phrase it is that Helen experienced what PE teachers do in their professional knowledge landscape (Clandinin & Connellly, 1995) when her PE teacher's serendipitously allowed the talented PE student, Helen, to replace her even before Helen was aware of PE teacher knowledge (Sidentop, 2002); My friend who urged me to share my physical abilities with others also activated my dormant 'story to live by' as a PE teacher, leading me to witness the valuable influences of PE on vulnerable teenagers.

Those coincidental situations that knocked on the door to PE teaching profession can be regarded from two perspectives, place and social interactions. School is more than a physical place. It is, rather, the milieu commonplace in Schwab's term (1983), where many-sided educational activities—teaching, learning, nurturing, and disciplining—take place, all of which are complex interactions among teachers and students that exist in relation to a particular subject matter. More specifically, the sports field, as a "huge classroom with no barriers" (Craig, You & Oh, 2012, P. 117), is the milieu in which different grades of students, a couple of PE teachers, and different PE activities are mingled. There, individuals' actions, behavior, and attitude are observed by

those with whom they interact within allocated times. When we were in the milieu in which physical space, time, and social interactions were integrated, my schoolmate and Helen's PE teacher awoke in us our dormant talents based on their accumulated observations of our learning and being. Once our covered talents in physical activities and sports were uncovered unintentionally and unconsciously, our aspirations toward becoming PE teachers grew. According to Clandinin (2013), "our stories are always in relation, always composed in between, in those spaces between time and place and generations and places" (p. 30). It seems coincidental that one of my classmates urged me to apply for a PE undergraduate program and that Helen's PE teacher asked her to be her substitute in a PE class. However, those unexpected events came from the complex interwoven of place, personal and social interactions, and time. Both circumstances seeded opportunities for learners to encounter ideal story to live by.

Also, both of us correspondingly revealed our religious and spiritual identities as Christians. From a biblical perspective, we needed to find an occupation, in terms of vocation or secondary calling, which is well matched with one's particular gifts given by God (Hartnett & Kline, 2005). By the same token, for Helen and me as Christians, teaching PE seemed to be a vocation or to a way to live out the secondary calling as it is one of the best-fit professions with our physical activities. According to the coincidental awareness of interest in and gifts for physical activities, we naturally envisioned the PE teaching profession as a way to fulfill the "original selfhood given ... by God" (Palmer, 1999, p. 10).

Parallel Stories of Living by and Leaving by Teaching Physical Education

> *…in this male-dominated, coach-privileged educational environment… Helen chose to teach as a 'lone wolf' PE teacher…to put her progressive PE philosophy into action in a relatively unconstrained way* (Craig, You & Oh, 2017, p.9).

> *The more I put my efforts into the improvement of PE teaching, the more I become alone. It is a huge dilemma* (in my reflective journal).

Helen's Narrative Threads in First-Person Form, Part 2

After graduating from the university where I had learned "lifestyle Physical Education" philosophy, I migrated to the southern US to begin my teaching career. Living in an urban area of the American Southern where was hotter and more humid, racially and ethnically more divers, and more conservative that the state I had grew up, I had antithetical teaching experiences in the two different school milieus. In the first school that I launched my beginning professional life, I decided to live like a 'lone [she-]wolf' to live out my progressive PE philosophy while defending it against "a sports dominant philosophy" and a "male-dominated, coach-privileged educational environment". I could not help walking along the lonely way because it secured my 'out-of-the-box' approach to teaching PE without being hindered by the old-fashioned PE philosophy. After the five years of life as a lone wolf PE teacher, I found an 'innovative and self-paced high school' where I began a second chapter of my teaching life as "a lead female teacher in the PE Department". There, I met a soul-teaching-mate, Randy, who had an embodied philosophy of Physical Education which I had envisioned. Randy and I collaboratively designed a PE curriculum that broke new ground in PE teaching. We called it 'Hiding the Physical of Education' because the purpose of that curriculum

was to let students ‘just play around until a formal examination came along’ and discover that ‘they really knew something’. While ‘camouflaging the activity’, we integrated other subject areas’ contents into “the knowledge, skills and attitudes of the [PE] discipline”.

Unfortunately, the joyful collaboration with Randy was not long-lasting because of Randy’s shifting to a private school for his daughter’s schooling. What was more discouraging was that a new PE teacher who came to the PE Department after Randy’s leaving ‘did not retain the integrity of the program’ I had to plough a lone furrow again, struggling with “the sharp contrast” in the teaching style between the PE educator who replaced Randy and me. In my class, students were playing ‘four-goal soccer where everyone is really moving because they have three goals to shot to and have to defend themselves against three other teams’, while students in the other classes were ‘playing traditional soccer’. It was ‘very hard to watch’ but I was unable to avoid ‘seeing the program take a direction that was not intended’. I was ‘heart-broken’ over the ‘death’ of our best-loved PE programme that Randy and I created. Moreover, what drove me to a deeper fear was other school district PE teachers’ frustrating experiences. They, who also had developed innovative PE programs based on their progressive PE philosophy mirroring my own, ‘basically remained unhappy for the rest of their careers’ after their [innovative] programs were dissolved. I did not really want the rest of my career to mirror their despair. I did want to keep my passion in unspoiled state. So, after 14 years of teaching career, I left what I had dreamed of, teaching physical education.

Letters from HyeSeung to Helen, Part 2

Helen,

I stopped right at the end of page 9 (Craig, You & Oh, 2017) to write to you. While reading a passage of your lone wolf story, I had to pause as it reminded me so much of the time when I too struggled with the lonely teaching life. Before sharing my version of lone wolf story, I will tell you about how I lived in and left teaching PE.

Before I came began my 'official' teaching career, I had been on a bumpy road as I failed the employment exam for secondary school teachers twice. This national employment examination is held only once a year and is extremely competitive, and therefore, I had to spend two years after my college graduation totally submersed in preparing for the exam. I think it may sound weird to you, Helen, but it is common in Korea for teacher candidates to devote several years to get employed as a tenure-track public schoolteacher because, in addition to the oversupply of secondary school teachers, the national employment exams for secondary school teachers are extremely hard to pass. Some teacher candidates who fail to pass the exam choose to work in the private schools (Kim, Kim & Han, 2009) but I was not one of them. Why? I don't know. Now that I think about it, I wanted to *be* an 'authorized' PE teacher.

After failing the exam on my first attempt, I sought a part-time teaching position to earn money to prepare for the next exam and to gain some teaching experiences. I started to work to replace an old-male PE teacher who was on sick leave at a public middle school, which I had perchance attended. That was my 'unofficial' PE teaching experience. After a few months of part-time teaching, I looked for another job

and was hired as a research assistant at a Physical Education Laboratory founded by the Ministry of Education in Korea. Helen, you will never guess whom I met there. Do you remember what I told you in the previous letter about the five key values in the national PE curriculum that I had learned through self-study? There, the PE laboratory, I met the female professor who reformed a sport-centered curriculum into the value-centered one (You, 2011) in which I had steeped myself. It was definitely unexpected that I found work with the person who is called a Mother of Physical Education in Korea. Though most of tasks I carried out were mundane and it was not easy to hold down a job and prepare for the exam at the same time, I experienced the other side of physical education and learned how the values in terms of abstract ideals were born in the name of physical education. This was my 'unofficial' PE research experience.

After leaving the Lab, I took the teacher employment examination but failed again. I was in despair. One day, when I slumped in despondency, the female director of the laboratory called me to come to see her. We met in her office where was filled with thousands of books on shelves. Looking at me with wide wondering eyes, she asked, "HyeSeung, what do you think the reason is that you keep failing? You passed the second phase. You were almost there. But why? (the recruitment process for public secondary school teachers consisted of three phases at that time)" I replied, "I thought I was really well prepared. I got high scores from the multiple-choice tests and essay writing about [PE] subject matter knowledge and pedagogy. In the last phase, I excelled at teaching demonstration and the in-depth interview than other candidates because I had teaching and research experience more than others. But something happened when I was

taking the [physical] performance test. Everything was good except for the swimming test. Waiting on the starting block in the third lane of the swimming pool, I shot forward at the starting signal and dashed to the finish line. All of a sudden, I had to stop because I found my arms and legs bound with a rope." "A rope..?", the professor asked, a look of faint surprise on her face. I continued, "It was because another candidate who was taking the swimming test with me made a false start. The candidate stopped right after he started but I continued dashing. The guards threw the rope in the water to stop me. Though both of us got one more opportunity, I was already exhausted and the result was definitely poor. I think this is the only and the most critical reason." After a few seconds in silence, the professor proposed what I had never imagined in my life. The situation driving me to the meeting with my former supervisor was not delightful, but I intuitively sensed something critical in my life was coming. She said, "Think of giving up passing the exam and starting graduate studies under my advisement. I know becoming a PE teacher is your life-long dream. You can teach full time at a public school as a non-tenure-track PE teacher during the graduate study. After receiving a master's degree, I would like you to go off to America for further graduate studies." At first, it sounded preposterous. However, the more I thought about it, the more I was persuaded that I could 'kill three birds with one stone'. By giving up the title, 'tenure-track public school teacher', I would be able to teach vulnerable teens, to learn more about teaching PE and to develop myself to contribute to making a better education for students in Korea and the globe. I even felt gratitude to God for having thrown the rope to me and driving me to the fail. Three days after the meeting, I said yes to the professor's proposal.

I started my graduate study as a part-time student and my 'official' teaching journey as a full-time 'non-tenure-track' teacher of a public middle school where I had the unofficial teaching experience. I was assigned to a Grade 8 class as a homeroom teacher and to Grade 7 and 8 PE classes as a PE teacher. In Korea, eighth graders are known for being so intractable that it is jokingly said that the North Korean Army cannot invade South Korea for fear of our 8th graders. I tried to care for their sensitive and vulnerable teenage-hood, spending time with individual students, visiting their homes, having a barbeque party with those from low-income families, and making a digital story about their homeroom class lives. I had a wonderful year with my homeroom classes of students. In addition to the role as a homeroom teacher, teaching PE was also delightful because I had a great deal of help from my female PE department chair whose value orientation toward PE education (Jewett, Bain & Ennis, 1995) was close to mine. We aimed through our PE curriculum "to encourage students to search for personal meaning through participating in various physical activities, mastering movement knowledge, and enhancing sensitivity to the environment in which they live" (Chen & Ennis, 1996, p. 339). Though the other two male PE teachers in the department held a kind of old-fashioned view of PE which stressed mastery of movement skills, I was able to maintain my own way of teaching PE under the aegis of the female chair.

A year later, I was left as the only female PE teacher as my supportive chair transferred to a middle school in a smaller town due to a national policy that public school teachers have to transfer to other schools every five years. I was forced to take the department chair position because a male physical education teacher, who was oldest

and supposed to become the chair, was unwilling to assume the responsibility. The PE department was actually broken up; thus, I was moved to another department while shouldering all the duties of PE department chair. Shifting the position from the rookie to the department leader had two sides of a coin; I earned authority in school PE curriculum design but was deprived of time to spend for my homeroom students. I was able to do what I would have been unable to attempt if the unobliging oldest PE teacher took over the chair position. Stopping simple participation in fitness programs, students in all units started making portfolios to show how to plan their own workout routine and how to regularly practice that program. Instead of reading books dealing with sports leadership and teamwork, they began to collaboratively create digital stories of a book by differently contributing to the collaboration through writing scenario, making a storyboard, performing as actors, technically filming, and narrating. Rather than *doing* physical activities, they were *thinking* and *living out* values of PE while also doing PE.

However, the more I invested my efforts into the renovation of PE curriculum, the more I became alone like you felt as the lone-wolf-like PE teacher with your progressive teaching philosophy. I felt unconstrained in developing creative PE curriculum but, at the same time, totally exhausted because what energized me was not merely teaching the subject matter but living alongside my students through teaching the subject matter. Preparing for 21 hours of PE classes a week and managing other assorted administrative tasks as the designated PE department chair made it impossible for me to pour my time and energy on my homeroom students. It was a huge dilemma. I found myself struggling with role conflicts (Grace, 2012) between my two teacher identities as

a subject matter teacher teaching physical education and as a homeroom teacher nurturing my homeroom students.

I burned myself out because I spent extra time fulfilling the responsibilities coming from the dual role and digesting the coursework for graduate studies. My harsh professional lifestyle robbed my personal life of comfort and ease. I could not stop stressing about my personal landscape because it allowed me time to live before leaving to study abroad was just two year. On the edge of the time-limited school teaching life, I did want to seize every single moment where I was able to live by my beloved students as though I was at the end-of-life. It was a paradoxical that I sustained my story to live by through my story to leave by.

Reflection: Stories of Leaving for Stories to Live by

The lonely battles of Helen and me, as female PE teachers, was not against a human enemy but against the PE context which is super-saturated with masculism and self-unrespectful perspective on the subject matter, Physical Education.

Our respective struggle can be interpreted in many ways; grand narratives (male-dominated environment and predominant tendency that emphasizes traditional competitive sports) (Ennis, 2014), the contexts of particular places in which the struggle took place (e.g., the department office where I was forcefully moved, the state to which Helen moved), and personal social contexts (e.g., past experiences, interaction with colleagues) (Clandinin & Connelly, 2000).

At the time when I was a beginning teacher, the trend of Physical Education was in the transition period when sports-centered traditional PE was evolving into value-

based progressive PE. Despite this progressive shift, many PE teachers in Korea resisted entering the new movement. Still, PE itself is one of the marginalized subjects taught in schools throughout Korea (You, 2011). Also, regardless of the significant increase in the perception of gender equality, PE teacher positions in the professional disciplines remained male dominated (Penney, 2002). In the same vein, it was depressing to recognize that PE was a marginalized discipline, and I, as a female PE teacher, was even further marginalized in the physical place of my workplace.

My educational belief and my personal experiences propelled me to embrace the progressive PE philosophy conflicted with those of my colleagues who favored the traditional view on PE. However, the dissonance with other PE teachers brought me ironic freedom: I choose to professionally develop my 'self.'

Similarly, Helen's decision to be a lone wolf arose from the interplay arising from her geographical relocation (situation, place), her professional knowledge accumulated through tertiary education and practical teaching experiences (past, personal interaction), the male-dominant and the coach-privileged educational environment at her school (situation, place). With Randy, who had the closest educational philosophy with her (social interaction), her professional but lone practice evolved into a professional and collaborative practice.

As for my before-story to live by, the reason I chose Physical Education as my subject matter to teach was the impact of PE on students' lives. However, the more I poured my energy into teaching PE, the less I felt the impact was there. I caught myself more committed to being a homeroom teacher than to the professionalism of being a PE

subject teacher. This sense of conflict in my professional identity was augmented by my less-than-positive relationship with the oldest-male PE teacher (social interaction) in my school context.

For Helen, the innovative PE program was an archetype of her progressive PE teaching philosophy. After the 'death' of the program, Helen was dreadfully afraid that her philosophy and passion for PE teaching would be drained. In addition, she did not want her personal life polluted by professional life. The progressive philosophy of PE education that Helen tried to preserve came from her belief that Physical Education as a discipline has a body of knowledge to be learned. As for my educational perspective on teaching PE, I believe it is based on the pursuit of value. In other words, to the question of whether Physical Education is worthwhile, Helen would reply from an epistemological standpoint, and my standpoint would be axiological (Reid, 1997). However, I found value in nurturing homeroom students rather than teaching PE and decided to leave the subject matter, PE, for the pursuit of values. Put another way, a totally unimagined way for Helen and me to live out our stories to live by was to leave teaching PE.

Parallel Stories of Returning to Physical Education

> *…I was sent the worst person in my entire life to visit me and give me direction … Thank you, Lord [glancing upward] …* (Craig, You & Oh, 2017, p.11).

> *At that moment, I felt I was intentionally placed around the meeting table by God's Hand. He showed me what I have to do. He was calling me to return to physical education. I felt God's Hand touching my life like He did with Helen.*
>
> *(my reflective journal)*

Helen's Narrative Threads in First-Person Form, Part 3

In addition to the school and my profession, I left my 'passion'—teaching Physical Education. I needed something to fill the hollow hole in my life and found my "second dream": launching a small business selling exotic species of fish. However, it was not smooth ride as the national economy soured when I was about to initiate the business. Accordingly, I had to find a substitution to fulfill the second dream and began to work at a branch of pet store mainly dealing with relatively common species of fish. Though that was not what I had exactly sought to replace my missing passion, I was able to learn the business while waiting for the economy to recover.

It has been three years since I had left teaching PE and begun working in the pet store chain to pursue my second dream. Then one day, an unexpected, life-changing event penetrated my daily ordinariness. In a totally unheralded way, one of my former PE students, who had been one of the worst in my teaching career, set foot in the pet store. He had a confession, a question, and a request for a favor from his former PE teacher. The boy, though he had been the 'less-than-positive' student, was standing in front of me as a college student attending a high-ranked university. Instead of telling the epic tale of his transformative journey, he confessed that he might not have made it into college studies without me. "I think of you every day because something happened to me when you taught me," he told me. All of a sudden, his confession transformed into a question—Why are you, a teacher, selling exotic fish? I tried to explain why I decided to leave the teaching profession, though he already knew about it. He gave me a very carefully phrased request, "Will you do me a favor and go back teaching?" Through this

brief but incandescent encounter with the worst but now the best student, my passion for teaching PE was reawakened. The young adult made me realize if I had been able to make ‘something happen’ to him as a challenging student, undoubtful other students also had been positively influenced through my endeavor to touch their lives.

I sensed God touching my life. I saw God’s Hand in the worst boy in my teaching career lamenting about my leaving teaching. He [God] planned to ‘send the worst person in my entire life’ and to give me direction through the divinely planned “chance” encounter. Thank you, Lord. Now I know teaching PE is my gift and God had to get my attention to make me realize it. Thank you, Lord. With that realization, I decided to go back school to teach PE. But this time, I wanted to become a PE ‘teacher’ who keeps on learning, creating things, and growing with students, not a PE chair, PE programmer, nor Teacher of the Year.

Now, I am in my third school, where I was able to freshly begin living out my reinvigorated passion for PE teaching with wonderful fellow teachers. J.D., who is a beginning teacher, especially motivates me, with his courage to learn progressive PE pedagogy, to do what I have been pursuing through teaching PE. We are collaboratively making PE curriculum and put it into a creative practice. As a team, J.D. and I have been working together. We are co-teaching our football and dance units of study, exchanging ideas for to improve our teaching to enrich our students’ learning experiences. In football unit, students not only play football games but sketch the sport situation with the use of the ‘vocabulary [language] of the sport’ in their reflective notebooks. I firmly believe that students carry knowledge in their bodies in PE class and bring it full circle

into life. Using the reflective PE notebooks in my class is a signal of my belief that PE is a valuable discipline. In one girl's notebook, I found a surprising quote that proved the value of Physical Education. She wrote, 'I never knew that PE was not just playing … I never knew I could learn in PE.'

Also, I, as an unofficial mentor of J.D., I want him to love Physical Education as a rigorous discipline and a subject matter and would like him to understand that our PE class has value. Through the dance unit, where I usually take the lead, J.D. have learned how autonomously students can achieve their learning goals. On each dance team, each student has a different role, such as director and choreographer. We, as teachers, only speak to the students who take a director's role, then the students practice their choreography and develop dance moves for winning a dance competition. In addition to the dance unit, J.D. wants to learn about my Health unit of study named 'Homer's brain and Frankenstein's body'. In that unit, students learn human body and its functions by casting Homer's brain and Frankenstein's body using Plaster of Paris. Through the plaster casts they make, they explore how drugs effect on the human body through understanding the connectedness between the brain and the body. In teaching Physical Education, what students learning is not restricted to disciplinary knowledge of school subject matter, they learn healthy lifestyles (Haywood, 1991) and how to live in the real world while engaged in lived activities in PE class.

In addition to J.D. I have worked with Jason who is also eager to do something 'more on the creative side.' From our Texas Park & Wildlife workshop experience, we initiated a 'fishing field trip' where so-called core disciplines, such as math, physics,

English, are infused. It was ‘just incredible’ that the students were ‘having fun’ while fishing but, at the same time, embodying knowledge within the physical activity. It seems I have joined a long line of ‘Hiding the Physical of Education’ that Randy and I made before, but now it is in a more developed way. Though we purposefully plan the PE activities, students unconsciously play with knowledge of PE while participating in the activities and eventually discover that they already know something.

Collaboratively, at times individually, I have made ‘a strand of pearls.’ In our football unit, based on his professional experience in playing football, J.D. led from the front, inspiring me new ideas of Sport Education, such as initiating indoor football activities and using a big cart for this. He was eager to learn fresh pedagogy for teaching football and tried to apply an up-to-date teaching strategy which he learned from a workshop to our football unit. Throughout this football unit, J.D. has created his own pearl and motivated another pearl to be born. As his mentor, I have tried to help him make his pearl bigger and shinier. When he was learning to generate rubrics, I purposefully added some errors as clues through which he could develop himself. Exchanging our respective pearl, J.D. and I have kept growing our own strands of pearls—“the past-present-future continuum of [our] teaching practices”. Every year, I have added a few pearls on my string, which is a way of me 'being my personal best'— living my gift and teaching PE.

Letters from HyeSeung to Helen, Part 3

Helen,

The memory of my last day in school has been indelibly fixed in my mind. Like the worst boy in your teaching career moved your heart, I was moved to tears by one of

my very difficult students in the last class of my last day. When I first met him as a homeroom teacher, the boy was with messy hair, an unbuttoned uniform and a band-aid on his raw fist. He seemed undisciplined and without hope. As I came to know, he had grown up in a problematic family and I wanted to fill his blank eyes with hopes, dreams, and joy. Fortunately, PE was the only school subject he loved to do. I used the subject matter, Physical Education, as a means of 'educating' him. I intentionally assigned the boy as a PE leader in my class, launched a school Olympic Festival (Sidentop, 1998), and tried to help him live in harmony with the school milieu through learning valuable knowledge in different movement cultures (Quennerstedt & Larsson, 2015). Based on his excellence in physical performance, he gradually gained self-confidence and got along with his classmates while actively engaging in all the physical activities I planned and helping his classmates. Nevertheless, I was not sure why but I knew something was missing. All of my educational efforts as a PE teacher were not enough to deeply touch the vulnerable boy's life. Although I possessed pedagogical knowledge of how to develop students' social, personal, intellectual, and physical qualities as a whole person through teaching PE (Hellison, 1991), it was almost impossible for me to actualize that ideal strategy in designated PE class hours, three hours a week. I felt I was caught in a dilemma that I was merely 'teaching' Physical Education not 'educating' my students in spite of my being PE teacher. So, I began to pour more efforts in nurturing his life as his homeroom teacher rather than his PE teacher. With him every day after school, I would read books, help him with his assignments for other subject classes, play basketball with him and talk about life. Though I did not have a fellow PE teacher, like J.D. or Jason,

with whom I could share ideas regarding a ‘good PE teaching’, I was close to a female teacher teaching Social Studies for my homeroom class and shared a consonant philosophy of education with her as homeroom teachers. Thanks to her, I was able to more deeply interact with the boy. After giving her Social Studies lesson to my homeroom students, she used to tell me about what happened during her class in detail, especially about the boy who had blank eyes.

On the last day at the end of a school year, the boy came to me and shyly said, “Teacher, please know I deeply respect you (deep bow). Thank you for making me a decent person.” The warm words from the student, who recovered a sparkle of hope in his eyes, resonated in my eyes. I was filled with perfect happiness for I had affected the vulnerable teens’ life by deeply touching him as an educator, not simply as a PE teacher. I had never doubted that teaching PE is my vocation. But, through the boy, I realized I need to go beyond the boundaries of the subject matter, Physical Education, toward the broader world of ‘Education’. After my limited years of teaching and one more year of employment as a research assistant at the PE laboratory, I decided to leave my specialty, Physical Education to become a ‘butterfly’ who can exceed the boundaries of subject matter.

After this decision, I moved the southern US and started from the very beginning as an international graduate student in the field of general education to find an answer to ‘What is authentic education and how we actualize it?’ During the first semester of my second graduate study, I was filled with a huge ambition to move one step closer to the

world of ideal education. However, an incidental spiritual awakening, like your 'life-changing event', occurred me and confused me about where should I go.

The serendipitous event happened on 27 August 2018. I was in the meeting for the research project focusing on the reinterpretation of your stories. It was unexpected that I would be involved in this collaborative research dealing with a PE teacher's narrative. More than ten research team members, each having different research areas and professional careers from one another, were sitting around the huge oval-shaped table in the conference room. They were talking about what their research themes would be from your papers. Using theoretical, practical, and experiential lenses of their choice, each of the research team members came up with different ideas to serially interpret the four different research articles dealing with your narrative. Their ideas ranged from relational knowledge, value creation, teacher identity, and hidden curriculum to musical resonance. I watched the professionals from different fields of specialization enthusiastically talking about physical education, the specialty area that I had just left. At that moment, I felt I was intentionally placed around the meeting table by God's Hand. He showed me what I have to do. He was calling me to return to physical education. I felt God's Hand touching my life like He did with you.

Yes, I decided to answer his calling and to go back to Physical Education. This time, I aspire to excavate PE's hidden values in terms of human values, which non-PE professionals in particular and even anyone in general can acknowledge, and to develop a physical education teacher education curriculum based on those values. What I wanted was not to return to a Department of Physical Education where I would be physically

affiliated in again but to deeply inquire into values of Physical Education as a 'teacher educator'. However, as I thought about continuing my graduate study at a doctoral level, I was so confused as to which special area, Sport Pedagogy and Teacher Education, I should choose to apply for. After deep ponderingly, I decided to stay, where I am standing now, and to become a PE teacher educator who has a broader view encompassing both fields of inquiry.

My former advisor professor, who I mentioned was a Mother of Korean Physical Education, wrote an email to me strongly urging me to enter the Sport Pedagogy area. According to her email, Physical Education and Teacher Education are definitely different discipline areas, and those who are pursuing scholarly endeavors in the field of Physical Education need to hold a degree in that field because it is an exclusive circle. Reading that email again and again, I found we inhabit two separate "worlds," navigating sharp divides between practice and theory, between subject matter education and general education. However, Helen, I do not want my educational philosophy locked into one realm nor do hold such dichotomous views. I am going to return to PE but will stay in the general education realm. It means that I will inhabit an interdisciplinary area, where has dual grounding in PE on one side and in general education on the other side.

Reflection: Doing Physical Education as Living out Values of Physical Education

In the past sections, Helen and I reflected on our respective unexpected brushes with our religious belief. We intuitively knew that God purposefully planned our situations to let us know his plan for our personal and professional lives. In other words,

what kindled our return to PE was our intuitive hearing of God's voice and our interpretations of our situation invoked our spiritual identities' responses. In addition, our intuitive, spiritual enlightenment led us to interpret our disciplinary identity as PE educators.

As for Helen's previous story to live by, she followed the educational model of "through the physical" not "of physical" (Newell, 2012, p. 229), hiding the physical to let students embody knowledge infused in Physical Education. For Helen, the subject matter, PE, was the most appropriate vehicle to complement her excellence at physical performance, her professional knowledge, and her progressive teaching philosophy. After the unexpected encounter with a former student, she realized teaching PE was her gift given by God. Helen herself was the embodiment of natural gifts, both athletic and personal. That is to say, Helen's personal identity and professional identity were integrated within her spiritual identity. Returning to PE with her renewed story to live by, Helen saw her personal life and professional life as her becoming an integrated being. Helen's new professional knowledge landscape is where she can live out her calling from God. In a nutshell, it is not that Helen teaches the school subject, Physical Education, but she lives 'by teaching through Physical Education'. She sees herself not as a professional practitioner building PE programs but as an ongoing learner growing alongside her students.

In her new professional knowledge landscape, Helen is living by teaching embodied knowledge through well-planned physical activities. She views the body as a locus where teaching and learning occurs and knowledge is stored. In addition, Helen,

herself, is the embodiment of PE's pedagogical knowledge. In her dance unit, for instance, students learn "personal and social responsibility" (Hellison, 2011) by assuming competence-based responsibilities through directing and choreographing. In her football unit, they are infused in Sidentop's (1998) "sport education" model. While sketching formations of playing football, students are prepared to participate in football games as a "knowledgeable game player". In addition, curriculum integration scenarios are found in her health unit and the fishing field trip.

To me, leaving the school and the teaching profession was a foregone conclusion, but I was very intentionally abandoning the subject matter of Physical Education. I wanted to abandon the 'teaching of subject matter' and to seek a more authentic education. However, actively engaged in the collaborative research project, I came to see PE through different lenses and realized that there are more values infused in PE than the five other PE curriculum values I have known. Whether it was by chance or by destiny, the reunion with PE allowed both Helen and me to interpret and define what we do, where we are, and who we are rather than follow a previously framed concept.

Taking the concept of 'interpreted disciplinary identity' described in Chapter 2 into account, to s question "Who we are as Physical Educators?", Helen and I would not answer like this "We are Physical Education teachers, knowing content knowledge and disciplinary knowledge of PE and teaching that knowledge through physical activities based on practical content knowledge of PE" (Sidentop, 2002; Shulman, 1987). Rather, we would voice our interpreted disciplinary identity as PE educators in this way: "What

I want is not to ‘be’ a PE educator, but to ‘do’ PE. I want to ‘live as’ a PE educator and to ‘live for’ the value of PE.”

CHAPTER VI

CONCLUSION

In Chapter 2, framing the concept of a story to return by, I tentatively concluded that a teacher's story to return by is a never-ending journey to recover narrative coherence between one's personal and professional knowledge landscape; a teacher encounters both narrative incoherence and in coherence at times while experiencing a story to live by and a story to leave by; and the ultimate end of the journey is one's 'renewed story to live by' (Craig, You & Oh, 2017). Rethinking interactively the overarching research question and the two subsidiary questions— "What does it mean to us [Helen and myself] to return to physical education?", "Where is the place that we left and the place to which we are aiming?", and "What inspired us to return to physical education?"—and uncovering our parallel stories, I began to see that 'stories to return by' is a spiraling, restorative journey to return to one's spiritual home (Washburn, 1999) where he/she lives an integrated life between his/her spirituality and professionality as a "fully developed embodied selves" (p. 135).

In this chapter, I unravel how the idea of stories to return by reflect one's embodied spirituality and embodied nature of Physical Education while retelling our parallel stories to return by. Also, I revisit the concept of 'the call to teach' and discuss how we make a better teacher education program in light of one's vocational, spiritual self.

Stories to Return by: Restorative Return toward Holistically Integrated Being

> *Soul would not be soul, if it were not embodied; and body would not be body, if it were not ensouled* (Barth, 1958, p. 350).

Reconsidering our stories of entering the world of physical education, both of us identified ourselves as Christian. At the time of that we were getting into the PE world, Helen and I perceived our respective spirituality and professionality separately. In other words, though Helen had been educated in a Christian school context and discovered her passion for teaching PE in that context, she did not connect the two aspects; in my case, as I began dreaming of becoming a PE teacher, I strengthened my Christian belief but placed my professional dream at a higher level than my spiritual life. This is considered a failure of not distinguishing the "primary calling" from a "secondary calling" (Hartnett & Kline, 2005) and leads to a dichotomous understanding between the sacred and secular spheres (Pearcey, 2004).

However, one thing for certain is that we both unconsciously and consciously "embodied spirituality" (Trousdale, 2013) while living as Christians and as PE teachers. In our parallel stories, Helen and I wanted students to realize that they knew something and to embody the knowledge of Physical Education (Craig et al., 2018) through "embodied learning experiences" (Craig, You & Oh, 2017, p. 773). We believed that the body is a critical entity through which students learn and in which they carry what they learn in PE context. In addition, our bodies, as Christians and PE teachers, are sites of spiritual knowing (Trousdale, 2013) and professional knowing. Further to this, Physical

Education itself is a discipline and subject matter that pursues "embodied wholeness" through "stewardship of the body" (Greenwood & Delgado, 2013) which is translated into the language of Physical Education as the 'fitness' or 'the care of our physical bodies for health'. In particular, this embodied nature of Physical Education and its relationship to spirituality is reflected in Helen's dance unit of study and on the value of expression that I learned from the value-centered PE curriculum. In this PE context, dance and bodily movements can be regarded as the "expression of our body-spirit connection" (Trousdale, 2013) and a "means of spiritual knowing" (Trousdale, 2013). In sum, based on the interconnectedness of spirituality and the nature of teaching and learning PE, students embody knowledge of PE through bodily spiritual knowing. In addition, Helen and I, as Christians and PE teachers, have unconsciously developed respective embodiment of Christian spirituality by teaching the embodied-natured PE and by cultivating embodied teaching-learning experiences with our students.

Uncovering our parallel stories of returning to PE, I cannot help but stress that it was our perceived sense of calling that ignited our stories to return by. Recognizing the sense of a calling is seen as embodied consciousness of one's spiritual knowledge which sits at the center of intuitive holistic knowing (Lawrence, 2012). In Helen's story to return by, she became aware that teaching Physical Education is her calling from God when she heard the 'the worst boy's' touching confession. As for my story to return by, the more I have engaged with 'Helen's PE teaching story', the deeper I have sensed God's calling for me to return to PE and for living as a physical education teacher educator pursuing values beyond subject matter knowledge. If we did not have embodied

spirituality, we would have not known that we are "connected to something larger than ourselves" (Miller, 2002, p. 95). In addition, knowing our "connection to a deeper love, a deeper power, and sense a call to a Larger life" (Corbett, 2007, p. 2) was intuitive (Lawrence, 2012), in that our spiritual experiences—Helen's worst boy's confession and my sudden sense of God's presence in the meeting—cannot be expressed in words, but we intuitively knew 'God's Hand' was purposefully touching our lives. Also, it was through holistic knowing that we came to perceive the interconnectedness between ourselves and God as our spiritual experiences were situated "at the intersections of body, mind, heart, and spirit" (Lawrence, 2012, p. 6), not restricted to spiritual area.

Having heard the voice of God's calling, Helen returned to teaching PE, and I am on my way back to PE. However, our returning to PE was not a regression to our past stories to live by, a U-turn to our previous school as a place of employment and teaching, a reunion with our beloved students, nor a retracing our steps of curriculum making. Rather, it was a "spiraling return" or "restorative return" to "a superior home" (Washburn, 1999).

In further detail (Figure 5), for Helen and me, as Christians and PE educators, our spiritual nature is a core penetrating throughout our spiraling return journeys which may include our stories to live by and stories to leave by. Before our stories to live by began, Helen and I had had the spiritual-professional split: Christian faith was within the spiritual realm, and passion for teaching Physical Education was within the professional realm. This initial separation between spirituality and professionality can be regarded as our "original home" (Washburn, 1999) from which we departed. However, taking

McClay's educational notion of home (2011) into account, "we can never truly go home again" because "home isn't really home anymore" (p. 412). Although "the home to which we return both is and is not the same as the home from which we departed" (Washburn, 1999, p. 134), in terms of the spiral path of return, the latter home to which we return is superior to the original home. In a nutshell, when we return to this superior home through our spiraling returns, we find ourselves living a holistically integrated life between one's spirituality and professionality (Pearcey, 2004). Somewhere in the middle of the spiral path, we perceived, through intuitive holistic knowing (Lawrence, 2012), our sense of calling that activated indeed our return to Physical Education. In other words, based on our embodied spirituality, Helen and I intuitively became aware of His plan and this spiritual intuition ignited our stories to return by. Through our stories to return by, Helen and I came to restore our divided core and see our professional and spiritual life as an integrated life. At the center of the holistically integrated being, there are our professional and spiritual beliefs in the values of Physical Education which itself reflect embodied spirituality as well as embodiment of knowledge. Another way to phrase it is that Helen and I were able to distinguish between "primary calling" —to be in relationship with God —and "secondary calling" —honoring self by employing one's endowed or developed talent in an area where one can fulfill the gift (Hartnett & Kline, 2005). Also, by identifying our talent for teaching PE as coming from God and by realizing that answering one's [secondary] calling is not merely teaching PE nor returning to PE, but 'doing' Physical Education which means living out the values of PE anywhere one can be in harmony with the values.

Figure 5. Stories to Return by as a Spiral Return to Integrated Being

In short, our parallel stories to return by is a restorative return to one's spiritual being. This is a way to spirally develop the separation of our spirituality and professionality into "a higher integration of our original spiritual nature with our fully developed embodied selves" (Washburn, 1999, p.135).

Throughout the spiral path, for those who narrate their stories to return by, returning means that one leaves the separation between spirituality and professionality but continuously returns to one's spiritual core by penetrating one's life journey while expanding one's view of oneself as living an integrated life in one's both personal and professional knowledge landscape. In this spiraling return, one's story to live by and even story to leave by are always in orbit because of the spiritual source's gravity. For Helen and me, living an integrated life means doing Physical Education in where we can live out PE's values, which is also answering the call of God. Although, for a time, our stories to live by had become stories to leave by, we had been developing our embodied selves, living in harmony with the values of Physical Education.

Spiritually Grounded Teacher Education

To consider the concept of a story to return by in relation to teacher education, I revisited David Hansen's (1995) notion of call to teach and Fred Korthagen's (2004) view of mission, which initially motivated this narrative inquiry journey. In talking about the spiritual dimension of teaching, spirituality and religion as being inextricably related, Hansen claimed that the use of terms, "calling" and "vocation", are not solely related to "exceptional practitioners whose work should be viewed as an inspiration or as a model for others to follow" (p. xiii). Rather, the terms provide individual teachers with a meaningful way to "renew oneself as teacher" (p. xiii). Likewise, Helen's and my parallel stories of perceiving and living out 'the call to do Physical education' does not stem from our specialness or exceptionalness. Though we both have Christian identities and attribute our life-long purpose to our religious sense, spirituality, for us, is about "giving meaning to one's own existence" (p. 85) in a general context, as Korthagen noted. In addition, Lawrence and Dirkx (2010) defined spirituality as "interconnectedness within the self, between self and other and with the unknown" (p. 149). In other words, teacher educators need to understand that spirituality is not locked in the religious sphere, rather, is close to developing one's sense of being and constantly renewing one's story to live by (Craig, You & Oh, 2017) in relation with other beings (transcendent and/or human).

In teacher education, the teacher's self at a spiritual level —his/her "mission" in Korthagen's term—is the innermost core qualities that affect teachers' other attributes

such as identity, belief, and competency (Korthagen, 2004). When teachers become able to be in touch with their spirituality, they can help their students to deal with their spirituality in terms of core qualities. Korthagen also argues that though teachers' spiritual level can be directly related to teacher education and teachers' professional development, there has been little efforts to make appropriate interventions aimed at the innermost level, teachers' spiritual sense of being.

Lawrence and Dirkx (2010) connected spirituality and transformative learning for adult education and suggested the idea of "spiritually-grounded transformative education". This approach to a holistic and integral adult education can provide a new way to think about spiritually grounded teacher education. The underlying logic of this approach is to understand that "spirituality is a part of our everydayness in teaching" (p. 151). Based upon the understanding that every situation where teacher education unfurls is spiritual, we, as teacher educators, need to pursue "authentic interaction" with others, "integration of rational and intuitive knowledge", the connectedness between "mind and body", as well as "spirited experiences of the transcendent" (p. 151). But we, also as practitioners, need to translate the spiritual langue into a language of teaching and learning. One way of this translation for practice would be to "intentionally create contexts that honor and give voice to soul" (p. 152) for teacher candidates.

Macdonald and Kirk (1999) provide an example of how they as in-service physical education teacher educator live out a spiritually-grounded physical education teacher education. They focus not only on their students' religious belief but on the nature of physical education. Going into more detail, the body as a locus where PE takes

place is viewed as ‘God’s temple’ by students who have Christian belief. Their spiritual understanding of PE reflects their pedagogical philosophy and practice. With efforts to consider the interactions of students’ spiritual identities and their constructions of physical education, Macdonald and Kirk tried to ‘honor and give voice to their students’ soul’. In addition to this integrative understanding of spirituality and professionality in physical education teacher education contexts, Macdonald and Kirk attended to students’ tensions with respect to their Christian perspective and contemporary pedagogical principles for physical education. This opens up a way for an integrative PE teacher education based on the concept of spiritually-grounded teacher education.

Through giving voice to soul, now, I know that in every scenario of my life there is a bread-crumb trail that revealing God’s voice. The rope twisted around my arms in the swimming pool was one such crumb. I had passively acknowledged this miseducative experience and fallen in despair but now I actively interpret this crumb of miseducative experience as the camouflaged potential that made me the present being I am (Dewey, 1916, 1938). With this spiritually-grounded teacher education approach, teacher candidates will be able to the answer “Why do I exist?” (Korthagen, 2004, p. 85), and thereby, they will never be in despair even if their stories to live by become stories to leave by. Whether they are called “leavers”, or “shifters” (Olsen & Anderson, 2007), they will become “resilient teachers” (Gu & Day, 2013) with a strong sense of vocational self and sense of being in relation to their profession and practice with their bodies and minds.

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